Of the Imitation of CHRIST,

Three, both for wisedome, and godlines, *most excellent bookes; made* 170. yeeres since by one THOMAS *of* KEMPIS, *and for the worthines* thereof oft since translated *out of Latine into sundrie languages* by diuers godlie *and learned men.*

Now newlie corrected, translated, and *with most ample textes, and sentences* of holie Scripture illustrated by THOMAS ROGERS.

Iohn, 14, 16.
I am the waie, the truth, and the life.

Marke, 8, 38.
Whosoeuer wil folowe me, let him forsake himselfe, and take vp his crosse, and folowe me.

1. Cor. 11, 1.
Folowe me, as I folowe Christ.

AT LONDON,
Printed by Henrie Midleton,
Anno Domini 1587.

DOMINO
THOMAE BROMLAEO, EQUITI
AURATO, NON MINUS EGRE-
GIA PIETATIS, MORUM, AC
LITERARUM LAUDE, QUAM
SUMMI IN ANGLIA
CANCELLARIA-
TUS AMPLI-
TUDINE IL-
LUSTRI;
THOMAS ROGERUS
HOS VERE QUIDEM AUREOS
DE CHRISTO IMITANDO LI-
BELLOS, A SE E LATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MULTIPLI-
CIBUS, SS. SCRIPTU-
RAE SENTENTIIS
INSIGNITOS, IN
GRATI ANIMI
TESTIMONI-
UM CONSE-
CRAVIT.

* *
*

The first Epistle of the translator touching Christian imitation in general, to the faithfull Imitators of our Sauiour Christ in England. S.

WHo entereth into a due consideration of mans nature, shal easily perceiue that most strāgely it is addicted unto Imitation, & though in trueth, we should liue by lawes not by examples, that examples doe more moue, than doo lawes, seruants in a familie, soldiers in an armie, subiects in a common weale maie confirme what I saie. For seruants wil imitate their maisters, soldiers their captaines, subiects their gouernors,[a] be they good, be they bad, yea get they praise or get they infamie, profit or hurt thereby, thinking their liues to be a law, and that to be wel done, which is done after their example[b].

Man by nature is giuen to imitation.

a Eccles. 10. verse 2.

b Hieron. in Epist. ad Heliodor.

1 *Whereby I do note, first, that they should haue great regard vnto themselues who are anie waie, either for birth, or for office, or for calling, whether it be spiritual or temporal better than other men. For they cannot sinne without great hurt and danger to the common-weale, saie I of them, as once spake* Cicero *of iudges*[c]. *Whence it is, that* mightie men shall mightilie be tormented [d].

[c] Cic. Act. 2. in Verrem.
[d] VVisd. 6, 6.

2 *Secondlie, that, seeing our nature is such, we are to take special heede whom we folow, or imitate. For euerie one maie not be folowed; neither shal the vngodlie behauior of others excuse vs before God. For* we must al apeare before the iudgement seate of Christ [e] to receiue according to our own deedes [f]. *The licentious life of the Magistrate shall not quite the subiect, if he liue not vnder lawes; nor the wickednes of maisters excuse the seruant, if he be vngratious; nor the ill conuersation of the preacher, be a cause to saue the hearer, if he be vngodlie.* For that soule that sinneth, *be he what he maie,* shal die [g].

[e] 2. Cor. 5. verse, 10. Reue. 22. 12.
[f] Psal. 62, 12. Matt. 16, 27. Rom. 2, 6.
[g] Ezec. 11, verse, 4.

VVho are to be folovved.

The precept therefore which is giuen to an imitator of Orators, J could wish were followed of a Christian Imitator. In oratorie imitation two sorts of examples there

there be; one alwaies, and most necessarie to be followed [h], the other but sometime and in some things. The example alwaies necessarilie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latins: they who are but sometime. and in some things to be followed, are Poets and Historiographers.

[h] Sturmius in ca. 1. lib. sui de Imitat. Orat.

Oratorie Imitation.

Demosthenes

Cicero.

Poets.

Historiographers.

So in Christian imitation two sorts of examples there be: one to be followed and that Both necessarilie, and alwaies, which is our Sauiour Christ; the other but sometime, & in some things, as are good men & women, whether they be aliue or dead.

Christian imitation.

Christ alvvaies to be follovved,

Goodmen but sometime and in som things to be follovved, and vvhy?

Strange perhaps it may seeme, that the good but sometime and in some thinges should be imitated. Yet is it not so strange as true. For euerie example of theirs may not be followed of vs. For the better conceiuing whereof, it is to be noted that foure sortes of examples, yea of the elect, and righteous we may reade of in the holie scriptures.

Foure sorts of examples of good men, mentioned in the holie scripture.

1 The first wee may behold to imitate: as Abrahams faith [i]; Iosephs chastitie [k]; Dauids zeale [l]; Tobias pitifulnes toward the poore [m]; and such like wherewith the Bible is most singularlie replenished.

[i] Gene. 15, 5. 6. Roman. 4, 9. 10, &c.

[k] Gen. 39, 7. 8. 9. &c.

[l] Psalme. 119, 14, 20, &c. [m] Tobit. 1, 16, 17, 18. Tob. 2, 2, 3, 4.

[n]Heb. 6, 12. *These are set before vs*, that we should
[o]Numb. 20. verse, 12. not bee slothfull, but folowers of
them [n] which through faith & pati-
Numb. 27, verse, 14. ence inherit the promises.
Deut. 32, 51. *2 Other examples there be, which are*
52. *wicked: as the incredulitie of Moses and*
[p]2. Sam. 11. verse, 2. *Aaron* [o] *: the adulterie of Dauid* [p]*, Pe-*
3. *ters deniall* [q]*, the ambition of the Apo-*
4. *stles* [r] *&c: which are placed before vs,*
5. *but for diuerse endes. First to keepe vs,*
[q]Matt. 26. verse, 69. *from that vaine opinion, which in these*
70, &c. *daies hath mightilie crept into the minds*
[r]Luke. 22, *of manie, that the elect and regenerate*
verse, 24. *sinne not. For that each of these, yea & all*
25, &c. [s]Phil. 2, 12. *these two were elected, I thinke the most*
[t]Deut. 34. *fantasticall will not denie, and yet that*
verse, 1, &c. *they sinned in most hainous manner is ap-*
4. *parant.*
5. [v]Numb. 20. *Secondlie to make vs the more warielie*
verse, 15. *to looke vnto our footing. For, if they so*
25. *highlie in Gods fauor, and so singularlie*
Numb. 33. *adorned with his heauenlie gifts, did fall*
verse, 38. *and defile themselues so filthilie with sin,*
[x]2. Sam. 12. verse, 10. *with what great feare & trembling ought*
11. *we to make an end of our saluation* [s]*, who*
2. Sam. 16. *are nothing comparable in spirituall gifts*
verse, 22. [y]Lu. 22, 16. *vnto them; least as God either punished*
[z]Ma. 10, 42. *(as he did Moses* [t]*, Aaron* [u]*, and Dauid* [x]
Luk. 22, 25, *with temporall punishment) or reproued*
26, &c. *(as Peter* [y]*, and the Apostles* [z] *) them*

so

to their amendement: so he punish vs eternally to our vtter confusion.

Thirdlie, though we sin, that we neither go on forward, and proceede in wickednes, nor dispaire of Gods mercie, no more than they did. For the Lord is rich ouer all [a] that call vpon him, and repent. *Therefore ought no man to dispaire.* For it is a true saying[b] and by al meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners[c], *whereby manie haue attained mercie,* vnto the ensāple of them[d] which shal in time to come beleeue on him vnto eternal life.

Last of al they are set before vs to this end that as God is mercifull; so should we be[e]*. And as he is readie to receiue such into fauor as repent*[f]*: so should we be merciful towards al men*[g]*, that in his iudgement, we may find mercie*[h]*. Whereby certeine both Heretikes, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued*[i]*; and Atheists, as Machiauel, & his fauorers, who thinke that iniuries receiued should neuer be forgiuen*[k]*, are confuted.*

3 *Other things were well done by good men in times passed, which in these daies*

a Ro. 10. 12.
b 1. Tim. 1, verse, 15.
c Matth. 9. verse, 13. Mark. 2, 17.
d 1. Tim. 1, verse, 16.
e Luke 6, 36.
f Luke. 15, verse, 20. 21. Ecclus. 2. verse, 18. 19, 20. 32.
g Matth. 18, verse, 21. 22. Matt. 5, 44. Luke. 17. 3, 4.
h Mat. 5, 7.
i Cypr. lib. 4. Epist. 2. epistol. Euseb. lib. 2. cap. 43.
k Theorem. 6 lib. 3. Cōment. cōtra Machiauel: page. 314. 315. 316, &c.

cannot be followed of vs without offence to God. As they circumcised their male children the eight daie [l]*, which is vnlawful for vs to doo* [m]*; they offred sundrie, and manie sacrifices, I meane bloudie sacrifices, vnto the Lord* [n]*, we maie not so doo* [o]*, one brother in those daies married the wife of an other* [p]*, so to marrie now were incest.*

4 *Finallie, some deeds we maie read of which were singular, such as neither we may, nor others in those daies might follow without the special & extraordinarie motion of the holie Spirit. As was Abrahams readines to kill his owne and onelie sonne Isaac* [q]*, as likewise was the spoile which the Iewes made of the Aegyptians by deteining their iewels of siluer, & iewels of gold* [r]*. The doing whereof was commendable in them, because they were commanded* [s]*, but most damnable should be in others, for that there be commandements to the contrarie* [t]*, but none to doo so.*

Whereby it is apparent, that good men are not in all things to be imitated, But as Saint Paul would be so folowed, as he folowed Christ [v]*: so should they doo.*

[l] Leuit.12,2 3.
[m] Actes.15. verse, 1. 5,&c. Gal. 5, 1.
[n] Leuit. 17, verse, 3. 4,&c. Leui.22,17, 18. 19,&c.
[o] Coloss. 2. verse, 20. Hebr. 9, 1. Heb. 10, 1, 2,&c.
[p] Deut. 25, verse, 3. 6,&c. Ruth.4,3. Mat.22,24. 25,&c. Mar. 12,19. 20,&c.
[q] Gen. 22.1, 2. 3,&c.
[r] Exod. 12. verse, 35, 36
[s] Gen.22,1. Exod.11,1. 2.

[t] Deut.5,17. Exod.20,13. Mat.5,21. Deut.5,19. Exod.20,13. Rom.13,9. [v] 1.Cor.11.1.

There

Therefore our Sauiour is the example of vs to be followed, and that alwaies, and necessarilie: alwaies, for that he was most perfectlie good [x]; *and necessarilie, because both himselfe* [y], *and his apostles* [z], *haue commanded vs to doo so.*

But here mistake me not I beseech you. For albeit I saie our Sauiour Christ is alwaies, yet doe I not saie in all thinges: and though necessarilie to be folowed: yet not as he was God. For hee fasted fourtie daies and fourtie nights [a]; *he rebuked the waues of the sea, and the windes, and they ceassed raging* [b]; *he walked on the sea as on drie land* [c]; *with seuen loaues and two little fishes he fed foure thousand men* [d]; *besides women and children* [e]; *at one time; at another, with fiue loaues and two fishes, he fed about fiue thousand men* [f]; *besidewomen and children* [g]; *he restored sight to the blind* [h]; *health to the sicke* [i]; *to the dead life* [k]; *and manie other miracles by the almightie power of his Godhead he wrought, which are vnimimitable (as I may saie) of mortall man. In so much as they offend greatlie, whether they doo it of superstition, as Papists, or of meere zeale, as did the god of*

Christ alvvaies necessarilie to be follovved, and vvhy?

[x] Esai. 53, 9. Iohn. 8, 40. 1. Pet. 2, 22. 1. Iohn. 3, 5.
[y] Mat. 11, verse, 29. Iohn. 13, 15, 34. Iohn. 15, 12.
[z] 1. Cor. 11, verse, 1. Ephes. 5, 1. 2 Philip. 2, 5. 1. Pet. 2, 21.
[a] Mat. 4, 2.
[b] Luke. 8, 24. 25. Mark. 4, 39.
[c] Matth. 14, verse, 25.
[d] Mar. 8, 9
[e] Matth. 15 verse, 34. 38.
[f] Iohn. 6, 10,
[g] Matth. 14. verse, 19. 21.
[h] Mat. 9, 27, 21. 29, &c. Mat. 9, 35.
[i] Marke. 5, 25, 26, &c. Matth. 4, 23, 24.
[k] Iohn 11, 43, 44. Mark. 15. 35, 41, 42.

Non-

Norweigh [l], *who dare enterprise to imitate our Sauiour, in anie thing which he did miraculouslie as a God. My reason is, because there is neither commandement that we should, nor example of anie disciple or apostle in holie Scripture that would or durst so doo.* For we are not commanded to make a new world, to create things visible or inuisible, no nor in the world to doe miracles, & to raise the dead, *said Augustine* [m], *and so doo I.*

l *One so called for his fasting 40. dayes, vvhich he did more than once: of vvhome Iohn VVierus in a treatise of his De ieiunijs Commentitijs, pag. 125.*

m August. de verbis Domini.

VVherin Christ is to be imitated.

Our Sauiour Christ therefore in those thinges which he did as a God, must religiouslie be worshipped; and folowed zelouslie in what he did as a man. He that loueth and hateth what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God [n] *: he that doth that which Christ did as a man, doth folow Christ as a Christian should.*

n Theodor. lib de Actiua virtute.

What that is, this booke at large most notablie, and Bernard in few words dooth showe, namelie [o] to abhor the vanitie of the world, and that couragiouslie; For Iesus because he would not be elected a king, fled fro the multitude: to repent, and that hartilie; For Iesus was killed as a lambe: to haue true charitie; For Iesus praied

o Bernardus, li. Sent.

for

for his enimies.

1. *And hereunto we are moued, as by the commandements both of Christ himselfe, and of his apostles Paul and Peter, of which afore. 2. so partlie because we are called Christians*; but Christians haue their name of Christ, therefore it is meete, that as they be coheires of his name, so they should be folowers of his holines, *so Bernard* [p]; *and* No man is rightlie called a Christian, who to the vttermost of his abilitie doeth not resemble Christ in his conuersation, *so Cyprian* [q]: *finally:* Who doth not imitate Christ, may wel be called a Christian, but he is none, *so Augustine* [r]. For what doth it profit thee to be called, what thou art not, and to vsurpe a strange name? If thou louest to be called a Christian, shew the fruites of Christianitie, and then wel maist thou take the name of a Christian vnto thee, *said the same Augustine* [s]. *3 partlie for that he is our God. Therefore is it our partes to imitate him, whome we worship and serue. 4 partlie, because we are by nature giuen to imitation, Wisedome would therefore wee should imitate the best.*

Reasõs vvhy vve should imitate, or folovv our Sauiour Christ.

p Bern. lib. Sent.

q Cyprian de 12. abusionibus.

r August. de vita Christiana.

s In the foresaid place.

5 *And partlie because we are English-men, who of al other people are most famous, and infamous too for imitation. A shame were it therefore for vs to imitate so painfullie as manie doo in eloquence* Cicero, *in philosophie* Aristotle, *in lawe* Iustinian, *in Physick* Galen, *for worldly wisedome, yea to imitate, as most doo, the* French *in vanitie, the* Dutch *in luxuritie, in brauerie the* Spanish, *the papistes in idolatrie, in impietie and al impuritie of life the* Atheistes, *and not to followe our Sauiour Christ in heauenly wisedome, and in al godlines of maners.*

That we may so do, he from whome euerie good gift, and euerie perfect gift doth come[t], *the Father of lights grant, who with the Sonne, and Holie Ghost, be praised euermore both in our hearts, mouthes, and conuersation, that others seeing our good workes may glorifie our Father which is in heauen*[u] *Amen.*

t Iam. 3, 17.

u Math. 5. verse, 16. 1. Pet. 2, 12.

Farewell in him whom we are to folowe, the 30. of Iulie, An. 1580.

Tho. Rogers.

¶ A ſecond Epiſtle concerning the tranſlation and correction of this booke.

SEbaſtian Caſtellio hauing tranſlated this booke into latine, thought it good by waie of preface to giue ſome reaſons, both why he had tranſlated the ſame being in Latine alreadie; and why ſo he had tranſlated it, leauing ſomewhat of the Autor out.

The caſe ſtandeth with me as it did with *Caſtellio*. Therefore am I to yelde ſome reaſons, both why I haue tranſlated this booke into Engliſh, being in Engliſh alreadie; and why ſo I haue tranſlated it, leauing ſomwhat out, as I haue done.

For the firſt I ſay that neither is my dooing for noueltie ſtrange; nor am I (as I truſt) to be reproued therfore. For both I haue examples of good men in all ſciences, and profeſſions, who to their great commendation haue done the like; as may witnes the ſundrie and diuers interpretations of the workes of *Ariſtotle* and

Plato,

Plato, for philosophie; of *Demosthenes* & *Isocrates*, for Oratorie; of *Galen* and *Hippocrates*, for Phisick; for Diuinitie, of the sacred Bible: and also I haue taken the translation thereof vpon me, not so much to translate, as to illustrate the same with places of scripture. For doubtlesse great pittie was it that a booke so plentifullie, or altogether rather so fraighted with sentences of the Scripture was either no whit, as in some, or no better, as in the best impressions, quoted. Besides I haue not onlie shewed the Chapter, but the verie sentence also of euerie Chapter, where what is written may bee found: a thing which, that I heare of, none afore me hath done. The bringing of which, to passe, how paineful it hath bene to me, he alone can best report, who either hath doone or dooth go about the like; how not comfortable onelie, but profitable besides it will bee to others, they shall finde that, Zelouslie doo reade the same.

And this whatsoeuer I haue doon, was taken in hand at the motion of the Printer hereof; whose Zeale to set foorth good bookes for the ad-

uancement of vertue,& care to publish them as they ought to be, would some printers follow, neither would the sale of good works be mard manie times for lacke of wel handling; nor vaine and vile bookes to the dishonour of God, the infamie of this land, the confirming of the wicked in naughtines, and alienating of the wel disposed from vertue, I saie, to the discredit of the Gospel, & abuse of printing would not dailie be so broacht as they are.

In which my translation I haue rather folowed the sense of the Autor, than his verie words, in some places; the which also I haue studied as nigh as I could, to expresse by the phrase of the holie Scripture, supposing it to be a commendation, as to *Ciceronians* to vse the phrase of *Cicero*: so to Christians most familiarly to haue the words of the holy scripture in their mouths, and bookes.

Now touching my correction, I trust no good man will mislike the same. For I haue left out nothing but what might be offensiue to the godlie. Yet is it neither for quantitie much, nor for number aboue foure senten-

sentences. The first whereof is this[a], *Hoc signum crucis erit in cœlo, cùm Dominus ad iudicandum venerit*. According to *Castellios* translation: *Atq; hoc erit signum crucis in cœlo, cùm Dominus ad iudicandum veniet*. In the English copie set forth by *Edward Hake*, thus, *And this signe of the crosse shal be in heauen, when the Lord shal come to iudge the world.* Which sentence, forsomuch as I see neither the scripture, nor anie good writer doth confirme the same, I haue left out altogether.

a *In the second booke, chap. 12. in the beginning almost.*

The second is this [b], *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus*. According to *Castellio, Quin ne Diaboli quidē inimicitias timebis, si fide armatus, & Iesu cruce signatus eris.* In the English translation, *Naie thou shalt not feare the enimitie of the Diuell, neither, if thou be armed with faith, & marked with the crosse of Jesus.* What needes these wordes, *And marked with the crosse of Iesus*? I haue therefore not mentioned them.

b *In the foresaid chapter.*

The third is, [c] *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c.* According to *Castellio, Neque enim*

c *In the same*

in

in copia voluptatum & consolationũ situm est meritum nostrum, officijque profectus, &c. In the English translation. *Neither is our merit, and the comming forward in our dutie consisting in plentie of pleasures and comfortes, &c.* Which I haue thus Englished, *Neither dooth our comming forward consist in the stoare of pleasures, and comfort, &c.* leauing out the worde merit. Because both the scripture is cleane against our meriting, and the Author too, in manie places [d] condemnes the same.

The fourth [e] *Sed neque qui nunc iusti erant, & saluandi ante passionem tuam, & sacræ mortis debitum, cæleste regnum poterant intrare.* According to *Castellio: Quinetiam qui tunc iusti, seruandiq; erant, ij ante supplicium tuum sacræq; mortis meritum in cæleste regnum intrare non poterant.* In Hakes translation, *Nay also, euen those who then were iustified, & in the state of saluation, could not enter the kingdome of heauen before thy passion, and the merit of thy pretious death.* Where then were they? In hel? I thinke none wil say it. In Abrahams bosome, as some [f]; in *Limbo patrum,* as other Papists [g] doe say? but that will not easilie be prooued. Wherefore

[d] *As most principallie in the third booke chap. 26, chap. 52. pag. 627. chap. 58.*

[e] *In the 3. booke chap. 20. in the midle thereof.*

[f] *Catech. Trident, vpon these vvordes of the Creede, Descendit ad inferos. Bern. in festo omnium Sanct. serm. 4*

[g] *D. Tho. in 4. dist. 45. q. 1. Art. 3. Iauellus philosoph. Christ. p. 8. Tract. 4. cap. de locis infælicium damnat.*

fore as that which otherwise might offend the godlie, I haue cleane omitted and left out that sentence.

And as I haue ouerpast without mentioning these, which sauor of superstition: so haue I added some godlie sentences, which haue beene omitted both by *Castellio*, and such as followed him, as may appeare both in the 47. according to *Castel.* as in mine the 48. chap. within three sentences of the beginning; & also in the 63. as in mine the 64. chapter somewhat after the midle thereof.

So that I maruel, both why these were omitted, and the rest not amended by such as haue taken the translation of this booke vpon them. I graunt they haue done the duetie of translators: yet sure I am they haue neglected a greater duetie than of trāslatorship. For my parte I had rather come into the displeasure of man, than displease God; and rather moue the obstinat heretike, than offend the weake & simple Christian.

It may be obiected that I might haue giuen some note by the way; & so let them passe; as doth *Erasmus* in his translations. Surelie *Erasmus* might

might better do ſo in Latine than I may in Engliſh. For aſmuch as moſt are learned,& haue iudgemēt which read his; & I do that which I do for the ſimpler ſort. And were other bookes, that I could name, excellent for manie good points, yet for ſome things ſuperſtitious, purged & corrected, ſure I am, both God would greatly like thereof, and manie men would then read them, who now reiect them; & much profit would be reaped, whereas now there is either litle or no profit at al taken.

One chapter you ſhal find in this my tranſlatiō more than is in other books. Yet haue I added no chapter, but diuided the *6*. chapter of the third booke. For aſmuch as it comprehendeth partlie a thankeſgiuing vnto God for his benefits, & partly a cōmendatiō of charitie, which aptly, me thinks, makes two chapters.

Now he, who principallie both ſtirred the Autor to make this booke, & me to do what I haue don, euen God almightie, grant that both you, & I, & euerie of vs may vſe it to the comfort of our ſoules, *Amen*.

Yours in Chriſt Tho. Rogers.

A godly preface made by him, whosoeuer he was, that translated this booke *out of the Latine tongue* into French.

IF this booke, which concerneth the folowing of Christs example, haue heretofore yelded some fruite to such as haue giuen themselues to the reading thereof; I thinke it wil yelde no lesse hereafter, specially now that it is rid and clensed from a number of imperfections that were in it afore.

And although it be apparant, that the conuersation of such as call themselues Christians, is wonderfully corrupted: yet notwithstanding because God is so good that he will euermore drawe some one or other of an infinite multitude from it: it maketh me that I am not altogither out of hope.

Againe, like as in great and sore diseases, al the best remedies that can be deuised, are wont to be applied with al speede: euen so the more wee see wickednes and vngodlines to abound, the more ought we to consider by what meanes they may be remedied, that some may be saued among so many thousands, which are hardharted and enimies to all good warnings.

It must needes be granted, and experience prooueth it sufficientlie: that there was neuer any age, wherein Christians haue bin more out of order, nor haue had lesse regard of godlines, than they haue

at

at this daie; yet notwithstanding, this ought not to bar vs from hoping that God will draw some continuallie to himselfe. On the other side, like as among a great sort which are striken with extreame sicknesses and diseases, some doe alwaies scape as it pleaseth God: so is it to be hoped, that among an infinite number of false Christians, God will touch some to bring them backe from the filthines and corruptions of the world, and to leade them to the fearing of himselfe.

Moreouer it is not to be doubted, but that God hath alwaies some seruants of his, as it were couered vnder the great number, which by the power of his holie spirit, doo liue continuallie in all purenes & vndefilednes, without cleuing or consenting to the vngodlines and disorderednes of the wicked.

And this is it which confirmeth me in my hope, that this little booke shall not be vnprofitable nor fruiteles.

Neuerthelesse this booke is not full of great cunning, nor beautified with flowers of humane wisedome, neither doth it discourse or treate of high or darke things, neither is it stuffed with subtil questions and arguments, nor indited with eloquent stile, as those commonlie be which are propounded and set forth to the worlde, rather for boasting & vaine glorie sake, than for anie desire to doe other men good. This booke is plaine, and without anie great gainesse, but yet so full of good and wholesome instructions, that I dare wel auow, that whosoeuer readeth it with a right disposed mind, without respect to *Profit of this booke.* anie

anie other thing than God and the saluation of his owne soule, which is the onelie marke that we must leuel at: he shall reape singular profit thereby.

As for my part, I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre, to quicken and waken me vp fro my slothfulnes and dulnes, and to kindle in me a desirousnes of his seruice: and I hope that the like shall befall to all such as shoote at none other marke, but to knowe, feare, and loue him with a pure, right meaning, and single mind; and to leade a holie conuersation before him.

Good bookes as ladders to climbe vp to heauen.

And in good sooth, it may well be said, that vnto true Christians, good and holy bookes are as ladders to climbe vp to heauen; as sparkes to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as props to staie vppe their faith that it may increase.

I speake of true Christians. For as for them that are Christians but in words and ceremonies: some of them be so bereft of al true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might be auaileable and necessarie to the well instructing of them in the truth, and to the training of them to some godly behauior, but are wholie giuen to the things of this life, as though there were none other after it: And othersome haue their mindes so tied to the letter, that they can make none account of anie other bookes, but such as may make them skilfull, eloquent, sharpewitted, and subtile, and consequentlie wounderful among men, despising all such

workes

works as may make them better, by moouing them to the exercises of their profession. And of this sort the number is verie great nowadaies; of whom nothing can be said, sauing that (as the Apostle speaketh of them) they can well enough saie with their mouth that they knowe God, but in their deedes and workes they renounce him [a]. [a] Tit. 1, 16.

And trulie we be come to a time, wherin we be more giuen and more hastie to reason and dispute of our religion, than to be religious in deed; more giuen to make great and large discourses of it, than to put it in practise, and to shewe the truth and purenes of it by our holie conuersation; & at a word, more giuen to talke than to doe: insomuch that wee may well perceiue, that the Christian profession is nothing else nowadaies, but a lip-wisedome and a skil to holde talke among such as make their vaunts of it.

But what? do I terme it a lip-wisdome? Nay would God it were not rather turned into a fleshly and licentious loosenesse! as we may partly see alreadie by too many effects thereof.

But so doth it alwaies befall to such as hauing receiued Christs doctrine, applie not themselues foorthwith to the forsaking of themselues, without the which it is not possible for vs to bee Christs true disciples [b]. For as the light cannot match with darknesse [c]: so cannot Christs Spirit match with sin and the lustes of the flesh: insomuch that if the practise thereof be omitted, there is none other thing to bee looked for, but a kinde of libertie, whereby

[b] Matth. 16, verse, 14.
[c] 2 Cor. 6, verse, 14.

by men shaking off al yoke, shal giue them selues ouer to all euil, & sooth themselues in their sinnes. Not that they keepe not stil some outward shew and countenance of godlines: for vnles it be some Epicures and godles men, they neuer proceede so far as to doe awaie and to giue ouer al seruice of God.

But yet are all such shewes and outward countenances in vaine, & of none account before him which requireth mens harts [d], and contenteth not himselfe with the onlie outward deeds [e], wherewith notwithstanding they thinke to quiet their owne consciences, and to auoid the feeling of Gods wrath for their sinnes: which thing may wel serue for a time in the behalfe of the ignorant, and of such as haue no better skil, but as for those which knowe wherein the seruing of God consisteth, they cannot but be meruelouslie abashed, if they fall to examining of their own wicked cõuersation.

[d] *Deut.*6,5. *Matt.*22,37

[e] *Iohn.*4,22. 23.

For then their is no ceremonie (howe faire a shew soeuer it beare, no not euen though it be of the number of those which God hath inioined for the keeping of order in his Church) that can satisfie the conscience which is trobled with the feeling of it owne sinne, and make it sure before the iudgement of God, who wil not iudge vs according to ceremonies, but according to our workes [f].

[f] 2.*Cor.*5,10.

VVe reade what Iesus Christ wil saie to such as shall haue cast out deuils in his name [g], prophecied in his name, and wrought many other great thinges in his name: Awaie from me (wil he saie to them)

[g] *Mat.*7, 23.

yee

yee workers of wickednes. Howe much more then will he saie so, to such as occupying themselues alonelie in some ceremonies and not in the true godlines which the apostle saith is profitable to al things,[h] shall haue giuen themselues to folowe their flesh and the worlds. [h] 1.Tim.4.8.

To be short, we must come to this point, that forasmuch as Christianitie is not an outward profession, ne a thing that consisteth in outward ceremonies, (so as it may suffice to busie our selues about it) or in words (as who woulde say it were enough to haue the skil to talke and discourse of it as men doe of other worldlie sciences;) but it is the verie power and might of God[i], whereby God intendeth to renew, [i] Rom.1.16. and as it were to create againe his owne 2.Cor.1,18. image and likenes in man, who is fallen from it by his owne fault, and to set it againe in the former brightnes and perfection, that hee may attaine againe to the blessed immortalitie: it is not to be doubted but that the same is the thing whereon we ought to fixe and settle the eies of our mind, and whereunto we ought to applie al our wits, straining them earnestlie and to the vttermost of their powers to attaine thereunto. Otherwise we shal but lose our labour in seeking after this or that; and al that euer we can doe shal serue to no purpose, but onelie to traine vs the further from the marke that is set before vs.

I knowe well it wil be replied hereunto, that the thing which I speake of can not be obteined in this life, wherin we be subiect to so many infirmities[k], and are so [k] Gen.6.5.

corrupted and fraile, that it is vnpossible to attaine thereto.

Neither do I saie, that we can attaine so farre as to be set perfectlie againe in our former vncorruptnes, so long as wee bee
l VVis.9, 15. held wrapped in this mortal bodie[l]: That is reserued for the world to come, wherin al thinges shall be reduced to the highest
m Reu.21, 1. 2,&c. perfection[m]. But my meaning is onelie to declare, that the thing which shall be accomplished there, must bee begun in such wise heere, as we may not cesse to drawe
n Phil.3, 13. 14. neerer and neerer vnto it[n], by shortening our waie continualie.

And surelie the Scripture teacheth vs manifestlie, that none shal become parta-
o Rom, 6,5. 4. kers of the glorious rising againe[o], wherin consisteth the ful measure of our felicitie, but those which haue endeuored here to die vnto sin, and to liue againe in newnes of life, (which is called the first resurrection,) euen by the Spirit of Christ whō all true Christians haue clothed themselues withal: which haue mortifyed the
p Gal.5, 19, 20, 21. Roman.8, 4, 5. 2.Corin.7, 1. Coloss. 3, 5. q Ephe.4,22. 24. deeds of the flesh[p]; which haue put off the old man[q] withal his workes; and put on the new man according to the image of him that created vs; and which haue clensed themselues here from all vncleannes both of bodie and soule.

And that is the reason why saint Paul[r], hauing said that when Christ appeareth, we also shall appeare with him in glorie;
Coloss.3, 4. 5. doth foorthwith warne vs to mortifie our members that are vpon earth: whereby he doth vs well to vnderstand, that this mortification must go afore in vs here, if we purpose

pose to attaine to glorie.

The same Paule telleth vs that our bodies shalbe quickned by reason of Christs spirit [s] which shal haue dwelled in vs here, and whereby we shall haue repressed all our froward affections. [s] Rom.8,11.

Also Saint Iohn protesteth [t], that whosoeuer putteth his trust in Christ, doth purge himself after the example of Christ. [t] 1.Joh.3.3.

To be short, there are infinite texts touching this point in the holie Scriptures. And though there were no more but this one which they vtter so often, namely that the vnrighteous shall not inherit the kingdome of God [v]; it might bee enough to content vs withall, and to put vs in feare, and to moue vs to the true and earnest repentance. [v] 1.Cor.6,9.

But alas! VVe be so loth to yeld to this point, and our flesh breedeth vs so manie hinderances, that we doe what we can to eschew that burthen, and to shake it from our shoulders. But in so doing what do we else, but striue against our owne soulehelth, and resist Gods grace, who cometh to saue vs; howbeit by such meanes as he himselfe hath ordeined, and by such waie as he commandeth, vs and not by meanes or waies of our own choosing!

VVel said, God hath commanded vs to beleeue in his Sonne, and for our beleening on him, hee promiseth vs euerlasting life, so as all they which beleeue in Christ, taking him for their Sauiour, and applying to themselues all the benefites which hee hath purchased for vs by his death, are in the right waie.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the Spirit [x]; they which take paine to frame themselues to the wil of Christ; into whose bodie they be graffed, and vnto whom they be knit together as his liuely members [y]; they which endeuour to loue God, and to giue ouer the loue of themselues [z], and of the world [a]; they which haue their whole conuersation in heauen [b], they which loath their former life, and for feare of falling thereinto againe, doe the more watch, and looke the warelier to their thoughts, deuises, words, and deedes: they which feeling their own weakenes and infirmitie, make incessant praier to God for the Spirit of strength & stedfastnes [c]; & which feeling their coldnes, and vnlustines, doo craue the spirit of feruencie and earnestnes; they which in aduersitie do keepe themselues, from murmuring, and endeuor to be patient [d]; they which bethinke themselues of Gods benefites, and yeeld him thankes for them [e]; they that straine themselues to succour their neighbors both in bodie and soule [f]; and at a word they wich crucifie the flesh with the affections and lustes thereof [g].

[x] Rom. 8. 1
[y] Ephes. 3, 17. 18. 19. Ephes. 4, 15. 16.
[z] Luk. 9, 23.
[a] 1. Iohn. 2. verse, 15. 16.
[b] Phili. 3, 20.
[c] 1. Thess. 5, verse, 17
[d] Rom. 5, 3. 4. 5. James. 1, 3. 4.
[e] Psal. 116, verse, 12 13.
[f] Rom. 12, 4. 5, &c. 1. Cor. 12, 12 13, & 2.
[g] Colos. 3, 5.

Insomuch that they in whom these fruits are not found, ne make not the talent of faith to preuaile in such manner as I haue told you, cannot be said to be in the number of the true beleeuers & faithful ones, notwithstanding that they pretend some countenance of honestie, and therefore much lesse can those be said to bee of that number, in whom the works of the flesh [h] are

[h] Gal. 5, 19. 20 21

are apparent.

But some fleshlie Christian wil saie stil, that as for him, hee is clothed with the righteousnesse of Christ; that the perfect obedience which Christ hath yeelded to God his Father in satisfying the law, is imputed vnto him, as if he himselfe had yeelded it, and (to be short) that hee is reckoned for righteous by his faith, so as none of al his imperfections are to be made account of.

Imputation of righteousnes.

If thou listest to beguile thy selfe, thou maist; but it will be to thy harme and confusion. In deede Christ laieth not our sins to our charge, if we beleeue aright in him, neither shall all our imperfections hinder the vertue and efficacie of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lustes: it is not onelie a dooing of great dishonor vnto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement, dareth saye, that Christ holdeth him for lowlie, which is puffed vp with pride? Or for liberal and charitable, which is ful of niggardlinesse, distrust, and vnkindnes? Or for a louer of God, which is ful of selfe-loue and loue of the world? Or for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindfull of Gods benefits, which is vnthankful? Or (to speake

more homelie) a whoremonger for a chast person, or a glutton and a drunkard for a sober & moderate feeder? I beleeue that euen thou thy selfe (if thou consider it throughly,) wouldest bee ashamed to thinke it, and much more to speake it. For how is it possible that a man should bee righteous without righteousnes, good without goodnes, vertuous without vertue!

i 1. Ioh. 3, 7. Saint Iohn saith manifestlie, that as
8. Christ is righteous [i]; so hee that worketh
10. righteousnes is righteous; and that hee which sinneth is of the diuel: yea and hee saith moreouer, that the thing wherein the children of God doo shew themselues to differ from the children of the diuel, is, that the one sort worke righteousnes, and the other sort worke sinne.

And of a trueth, I cannot tell how Gods true children, who are all true Christians, could otherwise bee better marked out, than by their applying of thēselues night and daie, to do whatsoeuer is pleasant and acceptable to their heauenlie Father; whom because they knowe to be righteous, they also doo wholie endeuor themselues to do righteous things, wherin they shew themselues to be borne of him, as S. Iohn sheweth yet further. If yee knowe (saith he) that God is righteous, knowe ye also that whosoeuer worketh righteousnes, is borne of him [k].

k 1. John. 2. verse, 29.

Moreouer, how can it come to pas, that the true Christians should not giue themselues to righteousnes, seeing they haue Christs spirit, (for he that hath not Christs Spirit (saith the Apostle) is no Christian,

which

which being holie of himselfe, cannot but driue forewarde the partie to al holines, whom he possesseth: It cannot be but that he must needs bring forth his fruits, which are [l] louingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulnes, mildnes, and staiednes. To be short, it cannot be, but that hee must needs alter the whole man both within and without, to make a newe creature of him.

[l] *Gal.* 5, 22. 23.

But see to what point Satan and our owne nature briug vs: namelie, to fall asleepe, and to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, and al vnder color that Christ imputeth not our sinnes vnto vs [m], naie, he imputeth them vnto vs if wee continue in them [n]. For he died not to leaue vs in them still, but to take vs out of them really and in verie deed [o], as witnesseth further Saint Iohn, who telleth vs plainelie [p] that Christ appeared to take awaie our sinnes. In which place he intendeth not to speake (as I take it) of the forgiuenes of our sinnes past, but to say that Christ doth reallie and in verie deede take away their sinning in works, which doe beleeue on him; which cannot be done, but that hee must also therewith put into them, and imprint in them the loue of righteousnes.

[m] 2. *Corin.* 5. *verse,* 19.

[n] *Tit.* 2, 11. 12.

[o] *Rom.* 6, 5. 6. &c.

[p] 1. *Joh.* 5, 5.

Neuertheles, I will not straine my selfe anie further about this matter, which would require a whole booke rather than a preface. And in good sooth, I had not spoken so largelie thereof, but that I hoped to do some men good therby, who vnder pretense that they deserue not aught

at Gods hand, do make so smal account of the good workes which God requireth at our hands, that they giue ouer the exercise of all godliues, and doo weede out of their harts al regard of good life, and of seeking their soul health with feare & trembling q as they shew wel enough by the sequele.

q Phili 2,12. Rom. 11, 12.

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatise the more willinglie, wherein as there is not anie thing conteined, but such as may serue to teach vs to order our life well; so was it also requisit to shew that there is no point of Christianitie in vs, vnles we set our whole heart thervpon. And on the other part, forasmuch as the ground hereof is howe we may folowe the example of Christ; it was verie conuenient to warne Christian folke to inforce thēselues therto, without flattering themselues, & without foding themselues with vaine opinions that might turne them frō the right waie, or hinder them in it.

For sith that Christes life was not set foorth vnto vs alonelie to make a legend of it, or to make a wondring at it in words, but to be followed by vs; it is the marke whereunto wee must tend, in drawing to perfection as neere as is possible, and as much as our frailtie can afford. And otherwise, seeing we be tolled thereunto by Iesus Christ himselfe, not onelie in words but also by examples, which are as liuelie portratures of the life which we ought to leade here, in waiting for his glorious cōming againe, we cannot exempt our selues from it without preiudice of our saluati-

on.

on, no nor yet without bewraying, that we haue no list to it. For were we rightlie desirous to become happie, and to attaine to the endlesse life which is promised vs in Christ: we could not shewe it better, than in taking the waie thereto, whereby wee both may and must attaine vnto it.

And that waie is none other, than to beleeue in Christ, & to walke as he walked. And that is Saint Iohns meaning where he saith [r], that he which saith he dwelleth in Christ, ought to walke as he walked, that is to say, he ought to indeuor to liue as he liued.

r *1. Iohn. 2, 6.*

Boasting Christians.

There are alwaies enow which boast themselues to beleeue in Christ, or to bee Christians. But the very meane to knowe thé, is to mark whether their whol endeuor be to followe Christ or no, which is, as the badge of this so excellent professió, or as it were the faire colored liuerie wherby we shew & declare our selues to be the same in deed, which we report our selues to be.

And certes it is not possible, that they which are vnited and knit vnto Christ as his members, should not be touched with a desire to resemble him, and to folow his steps. For the verie thing wherein the vnion and coniunction are shewed, is that the members doe shew themselues to bee of the selfe-same that the head is. And where that is not done, it is an euident proofe that the member is rotten, senselesse, and void of the life which is in the head.

And in this behalfe I report me but to the iudgement of man, who is wise enough of himselfe to attaine easilie to this reason.

Not without cause therefore doth Saint
Paul saie, that wee must be of the same
[f] Philip 2.5. minde which Iesus Christ was of[f]. For
thereby his meaning is to do vs to vnder-
stãd, that we which are mẽbers of Christ,
must be answerable to him in vnitie of af-
fection and will. VVhich thing he teacheth
yet more plainlie in an other place, where
he saith [t] that we be graffed into Christ af-
[t] Rom.6.5. ter the likenes of his death and resurrecti-
on; meaning thereby, that wee which are
ioined vnto Christ as an imp is to the
stocke of a tree, ought so to liue of his life,
as there may not appeare any deformitie
in vs; but that as he hath died, so wee must
die also; and as he is risen againe, so we
must rise againe likewise: we must die (I
say) vnto sin, and rise againe vnto newnes
of life; for that is the death and the life
which he speaketh of.

VVhich thing I haue said, to the end that
we which boast our selues to be Christes
members, should vnderstand that our van-
ting of that title is in vaine, if we labor not
to resemble him in all our whole life. And
[v] Joh.11.43. in what things? Not in raising the dead[v],
[x] Mat.9,28 in giuing sight to the blind[x], in healing
29. the sicke[y], or in fasting fourtie daies[z], (for
30. these are miracles which he wrought both
[y] Mark.2,3. by himselfe, and by his Apostles for the
Luke 5,18. confirming of his doctrine among men,
Matt.4,23. that they might receiue it as heauenly and
24. comming from God; and he wrought them
[z] Luke 4.1. once for all, without anie need of hauing
2, &c. them done againe by vs;) but in following
his vertues, as his faith, his obedience, his
patience, his constancie, his temperance,
his

his lowlines, meekenesse, mildnes, gentlenes, perseuerance, diligence, earnestnes in praying and thanksgiuing, and many other thinges.

Al the which he did, not to make a shew of them to vs, but to traine vs to the same by his owne example: not to impute them after such a sort vnto vs, that we should be hild for such as he himselfe is, without being so in deed; but to the intent that as he did them, so we should do them too, as he himselfe saith [a]; and as Peter saith [b], to the end we should follow his foote steps.

And howe shall we know that we be in him, and are made partakers of his graces; but by our endeuoring of our selues to keepe his commaundements? And soothlie the onelie meane to knowe and to be assured in our selues that we dwell in Christ & Christ in vs; is our keeping of his commandements, as Saint Iohn teacheth [c]; adding further; that our knowing that hee dwelleth in vs, is by the spirit which hee hath giuen vs: because that by that Spirit, we endeuor to followe him, and to frame our selues to his will, whereby wee yeelde proofe of the vnion that is betweene him and vs. For euen as the children of this world, doo witnes themselues to be all one with the world, by folowing their worldlie lusts [d], ambition, couetousnes, and pleasures, which thing I saie also of the members of Satan: so in like case, the Christians shew themselues to be made one with Christ by his holie Spirit, when they folow Christ step by step, and make his life to serue them as a most perfect rule to leade their

a *Matth.* 11. verse, 28. 29.
b 1. *Peter.*2. verse, 21.
c 1.*Iohn.*2,3. 4,&c.
d 1.*Iohn.* 2, verse.15.16.

their life by.

VVhat remaineth then to be done in this case? Soothlie that we on our part doe inforce our selues, by eschewing all slothfulnes, which being hurtful and noisome in al things, is most hurtfull and noisome in this behalfe; forasmuch as it is of such importance, that wee cannot neglect it without wilful disappointing our selues of our saluation and soueraigne felicitie.

This waie is narrowe and rough, I confesse it is so, as all Christians doe; and so
e Mat.7,14. doth Christ himselfe saie it also[e]. For in asmuch as thereby wee must forsake our
f Luk.9.23. selues to folowe Christ[f] (which is verie painful & hard to the flesh which desireth nothing but hir owne pleasures and commodities:) no doubt but we feele it to be verie bitter and burthensome. But what for that? Yet must we take that waie, without stepping aside one waie or other. For that is the onelie way which after many labors and hard pinches, leadeth in the end vnto
g Mat 7, 13. life. As for the other way, it is very broad[g], faire, & accompanied with great pleasures, but the ende thereof (saith he) leadeth vnto death. Now, it is much better to go by labor to rest, by tribulation to ioy, and by death vnto life: than contrariwise to go by rest to labor, by ioy to tribulation, and by life to death: for looke what things commeth last, shall be euerlasting.

VVhat thing then should holde vs back or hinder vs in this race? If it be the world with all the goods, honors, and pleasures
h 1.Cor.7.31. thereof; let vs vnderstand that all those
i Iob.2.17. things passe away[h] like an arrow which is

shot

ſhot at a white, the trace whereof is not perceiued anie more when it is once paſt. If it be the roughnes and vneaſines of the waie :let vs conſider how there is nothing ſo vneaſie, nor ſo rough, which becommeth not eaſie and ſmooth by continuall vſe. If it be the infirmitie and weakenes of our nature ; let vs thinke vpon him which hath promiſed to ſtand by vs, to helpe vs and to ſtrengthen vs; who being good, wil helpe vs; and being almightie will alſo ſtrengthen vs, conditionallie that we praie to him continuallie. Aske (ſaith he[i]) and it ſhall be giuen vnto you; ſeeke, and ye ſhal find; knocke at the doore, and it ſhall be opened vnto you. Prouided alwaie, that we on our ſide do ſtraine our ſelues[k]: for he helpeth not them that are idle and doe nothing. He giueth his Spirite ; but it is to ſuch as feeling their owne feeblenes, and being diſpleaſed with it, do earneſtly deſire and craue his Spirit[l]. To ſuch as nothing aske, nothing he doth giue. It is euē he that worketh in vs ; howbeit, not ſo long as we our ſelues ſleepe, not ſo long as we fold our armes acroſſe, and much leſſe ſo long as we reſiſt him.

i *Luk.* 11, 9.

k *Matth.* 11, *verſe.* 12.

l *Luke.* 11, *verſe.* 13.

The kingdome of GOD, (ſaith Ieſus Chriſt) ſuffereth violence[m], and the violent plucke it to them. And who be thoſe violent? Thoſe which being inflamed with great deſire and zeale to faſhion themſelues like to their head, do offer violence and force to themſelues, to the intent that their nature and fleſh being reſtrained and brideled, may not caſt any impediment in the way of Gods Spirit, which worketh in them,

m *Matth.* 11, *verſe.* 12.

them; which feeling themselues cold and lasie, whether it be in praying to God, or in giuing him thankes for all things, or in any work of godlines either towards God or towards their neighbors, doe quicken and stir vp themselues, without suffering themselues to goe on, and to be ouercome of their flesh; which take paines to marke al their owne thoughts and affections, and to restraine them frō passing their bounds, & from rouing astraie, setting a sure watch vpon their mind, and folowing the counsel of the wise, because that from the mind commeth the welspring of al euil [n]; which knowing howe easie it is for them to slip aside at euerie least occasion in the world, doo set good gard vpon themselues continuallie, laboring to subdue and ouercome themselues; and finallie which by Christs Spirit do incessantly crucifie the flesh with the lusts thereof.

[n] Matth. 15. verse, 11. 18 19 20.

And of a truth, we be of our owne nature so contrarie to God, and so bent to the seeking of our owne selues; and our affections are so headie and vehement, and we bee haled vnto euil with so great force by our flesh, that we must not thinke that God can haue his dominion in vs, vnles we vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some nowadaies, yea and a great some, who without taking much paine (I wil not saie, without taking anie at all) cesse not for al that to brag afterward, that they bee of Gods kingdome: but they deceiue themselues. For seeing that Gods kingdome is

righteous-

righteousnes, peace, and ioye through the holie Ghost (as saith Saint Paule [o]:) howe can it haue place in them which suffer vnrighteousnes to reigne in them! And verelie it is a suffering it to reigne, when they represse it not, according also as they shew in effect by their couersation, which is no better than the conuersation of those whome they condemne.

o Rom. 14. verse. 17.

I know wel they haue their shifts for it, saying that we haue no power at al, that we shalbe flesh still, as long as we bee in this life, and that wee cannot proceed far forward in this great frailtie and weaknes of our nature; but that Christ will supplie all our wants, and not laie our sinnes to our charge. Yea verilie; but when they saie so, or rather flatter themselues after that maner; perceiue they not how they disgrade themselues from the degree of Christians? For if they cannot obey God, and do the thing that he commandeth, they haue not Christes Spirit [p]: and if they haue not Christs Spirit, then are they not Christians, Saint Paule saith well, that the flesh neither will nor can obey Gods lawe: but yet he addeth therewith, that Christians are not in the flesh, but in the Spirit. You be not in the flesh (saith he) but in the Spirit; at leastwise if Gods Spirit bee in you VVherupon it must needs folow, that they which cannot obey God, are in the flesh, and those (saith he) can not please God.

p Rom. 8. 5.

9.

8.

VVho are fleshlie.

VVhich reason may serue also to this saying of theirs, that we shall alwaies bee flesh. For if we be alwaies flesh, we shal alwaies be stil vnchristianlike; because that

to be flesh,and to be Christians,are things that can by no meanes match together: I meane to be flesh in such wise as to make none other trade than to followe a mans owne lusts.For otherwise I denie not, but that the flesh is still in vs,(so long as we be wrapped in this mortal bodie) to prouoke vs vnto euil, and to make war against the Spirit:but not to followe the froward motions of it any more. For this standeth true,that whosoeuer followeth them, is not to be registred in the number of Christians. And therefore Saint Paul threateneth euerlasting death, to such as liue af-

q Rom. 8,13. ter the flesh q,specialy after they haue bin taught that they bee alwaies subiect to damnation.

As touching our frailtie and weaknes, wherewith they thinke to preuaile continuallie, against such as presse them with their duetie: surelie I confesse with them, that it is great; and such as maketh euen the holiest to be ouerthrowen and vanquished oftentimes by Satan and their owne flesh,which thing they lament and bewaile: but as for to make a shield or a defence of it to sooth themselues in their vices,and to take licence to followe their lusts; it is for such folke to doe,as seeke all maner of occasion to do euill,and to rid away al regard of vpright dealing and righteousnes, which thing cannot agree with true Christians, whose whole studie is to maintaine themselues in good workes, as they that know how il it beseemeth those which professe themselues to bee made

r Heb. 9.14. cleane by the blood of Iesus Christ r, to

turne

turne backe to the defiling of themselues againe.

Moreouer, to say that Christ wil supplie all our wants, and not charge vs with our sinnes, whereunto wee haue yeelded our selues so freely and willinglie, after wee haue knowen him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace, to flatter and mainteine our selues in them; which cannot be done without manifest wickednes. For seing that Christ maketh vs partakers of his grace, vpon condition that we shall leade a life both pure, holie, and beseeming him; and to bring the same to passe, doth promise vs his Spirit, so wee aske it of him in faith: if we doe the contrarie, it wil not bee without dooing him wrong. VVherethrough it will come to passe, that we shall bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as Saint Iohn teacheth vs) Christes blood maketh none cleane, saue those which walk in the light as God is light[s]. s 1. Iohn 1, 7. 9.

But I beseech these men in the name of God, to consider these thinges aduisedlie, and to think earnestlie vpon this saying of Christs, that Not all they which say Lord, Lord, shal be saued, but they which do the will of his heauenly Father[t]. Neither words nor ceremonies do prooue folke to be Christians, children of God, faithfull ones, members of Christ, and chosen of God, (which are titles wherewith they decke thẽselues as with things which belong t Matt. 7, 22.

long peculiarlie and alonely vnto them; but their deeds, and their loue proceeding from a pure heart, from a good conscience, and from an vnfained faith.

Let vs then conclude, that the onelie true marke of Christians and right beleeuers, is loue; without the which, a man may well talke of Christ, and of the Gospel, and he may wel haue the Sacraments, and al the godlie ceremonies that can be

v 1. Cor. 13, 1 deuised; and yet all shal be nothing v.

2. And would God that the Christians of

3, our time, as well the one sort as the other; (for alas they be diuided asunder) had put it wel in vre these former yeeres For then should we not see now so much hatred, hart-burning, crueltie, medling, sedition, part-taking, treason, trecherie, desire of reuenge, and other infinite mischeues that raigne among vs. Neither should blood haue bin shed after such a sort, and in so great aboundance as it is; and yet still shalbe, vnlesse God vsing his absolute power restraine mens minds, which are nowe fiercelie bent, and fleshed one against another, as they may not bee able to bring their desires and passions to passe: and that they also on their side do suffer themselues to bee bowed by acknowledging their faultes, & by hauing recourse to the remedie of repentance, which is the onely meane to appease Gods wrath so kindled against vs; and (at a word) do turne their rage and crueltie into mildnes & charitie.

And to laie foorth the matter yet more particularlie; the Christians are those which crucifie the flesh with the lusts and affecti-

Markes of christianitie.

affections thereof[x]. The children of God are they that are led by Gods Spirit[y], and not by the diuels spirit, nor by their owne affections. The faithful are they, which not onelie repenting themselues truelie doo trust in Gods mercie through Iesus Christ, but also do exercise themselues in al good works, and (as saith Saint Peter[z]) do indeuor to shew, in their faith, strength; in their strength, skill; in their skill, staiednes; in their staiednes, patience; in their patience, godlines; in their godlines, brotherlines; and in their brotherlinesse, louingnes. The members of Christ, are they that take paine to frame and fashion themselues like to their head, as much as can bee in this life; assuring themselues that it is not possible for the head to be of one will, and the members of another[a]. Gods elect or chosen, are they that endeuor to be holie and vnblameable before him in loue.

x. *Gal.* 5, 24.
y *Rom.* 8, 14.
z 2. *Pet.* 1, 5. 6. 7.
a *Ephe.* 1, 22. 23.

Those, those be the markes whereby a man may & ought to discerne them from the vnbeleeuers, the heathenish, the vnholie, the children and lims of the Diuell, & finallie from al kinds of false Christians.

In respect whereof it is not amis to alledge the saying of S. Augustine. The wicked man (saith he[b]) may haue baptisme, he may haue the gift of prophesying; hee may receiue the Sacrament of the bodie and blood of our Lord; he may beare the name of a Christian, & haue Christs name in his mouth; and he may haue other vertues: but charitie is the thing which the wicked cannot haue; it is peculiar to the true Christians. And therefore (saith he)

b *August de laude charitatis.*

Let

Let euerie man examine himselfe what he
c 1.*Cor.* 11. louesh c,and thereby he shal find to what
verse, 28. citie he belongeth. If he loue the world
and worldlie things,that is to wit, fleshli-
nes, monie,or honour; he is a citizen of
Babylon: but if he loue God, he is a citi-
zen of Ierusalem. He is good and righ-
teous,and therefore he must not
doubt,but that God wil at
that daie,giue vnto him
the crowne of righ-
teousnes, *A-
men.*

A. G.

The first Booke of the *Imitation of* Christ.

Chapter. 1.

That all worldlie things are vaine, and to be contemned.

HE which followeth me, saith Christ [a], dooth not walke in darkenes, but hath the light of life: by which wordes wee are inioined to imitate his manners, and conuersation, if we desire trulie to be inlightened, and deliuered from all blindnes of hart. [a] Iohn. 8, 12.

Wherefore it is our parts most earnestlie to consider what the conuersation of our Sauiour was.

The doctrine of Christ surpasseth al the learning euē of the best men [b] & a man indued with his Spirit, findeth an hidden, and heauenly Manna [c] in his words: but for want of the Spirit of Christ [d] many though much they heare, yet little they profite by the preaching of the Gospell.

[b] Iohn. 7, 46.

[c] Reu. 2, 17 Iohn. 14, 26

[d] Ioh. 16, 13

Wherefore, if anie would fullie vnderstand

derstand, and with pleasure attaine to the knowledge of our Sauiours words, he must endeuor to frame his life after his example.

What auaileth it thee subtilie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtlesse darke saiengs make not an holie man, but a vertuous life bringeth into the fauor of God.

For my part I had rather finde my selfe conuerted from sin, than cunninglie define what sinne is.

If thou hast the whole Bible, yea and the saiengs of all Philosophers too at thy fingers end [e], what art thou the better if thou be out of charitie, and the fauor of God?

Vanitie of vanities, and all is vanitie [f], saue onelie to loue, and to serue God sincerelie.

When all is done, the true wisedome is [g] by contemning the world, to go on towards heauen.

It is vanitie for a man to seeke trāsitorie riches [h], and to trust in them [i].

It is vanitie to hunt after preferment, and to be puffed vp [k].

[e] 1 Cor. 13, 2. 3.
[f] Eccles. 1, 2. Eccles. 12, 8.
[g] 1. Cor. 1, verse. 20
[h] Mat. 6, 19. 20.
[i] Psal. 49, 6. 7. Psal. 52, 7. Eccle. 2, 9. Prou. 11. 7.
[k] Pro. 16, 18. Psal. 52, 1. 5. Psal. 62, 9.

It is vanitie to follow and fauor the lustes of the flesh [l], which one daie thou wilt rue full greeuouslie.

Vanitie it is to desire a long life [m], and not to care for a good life [n].

It is vanite to behold the time present, and not to foresee what will come hereafter [o].

And vanitie it is, to couet those things which passe awaie most swiftlie [p], & not to hasten thither where is ioie without end [q].

Forget not the prouerbe [r], The eie is not satisfied with seeing, nor the eare with hearing.

Wherefore endeuor thou to withdrawe thy selfe from the loue of this world [s] and looke on thinges which are not seene [t]. For they which giue the raines to their desires [u], both defile their consciences with sinne, and slaie their soules through Gods displeasure [x].

l Prouer. 6, vers. 25, &c. Galat. 5, 16. 1. Cor. 10, 6.
m VVis. 4, 8. 9.
n Rom. 8, 12. 13.
o Sira. 18, 23.
p 2. Pet. 3, 10
q Reu. 5, 16, 17.
r Eccles. 1, 8.
s Iohn. 2, 15. Colos. 3, 1. 2. Hebr. 11, 14 15. 16.
t 2. Cor. 4, 18
u Iam. 1, 14. 15.
x VVis. 1, 3. 11. 15.

Chap. 2.

Against vaine glorie in spirituall things.

ALL men naturally desire to know: but what is knowledge without the

a 1 Cor. 13, the feare of God [a] ?
2. The simplest countrie swaine fea-
3. 2. Cor. 8, 7. ring God, is better than a proude
philosopher which stareth vpon the
b Luk.12.56 stars, and careth not for himselfe [b].
57. He which knoweth himselfe tho-
roughlie, esteemeth of himselfe but
c Luk.18,13. lightlie [c], and waieth nought the
praise of men.

If I had all knowledge and had not
d 1.Cor.13,2 loue [d], what would that profit me a-
fore God, who will iudge me accor-
e Psal.62,12. Matt.15,27 ding to my deeds [e] ?
Rom. 2,6. Studie not ouer earnestlie for
1.Cor. 5,10 knowledge: for that is but a vexa-
Reue.22,12. f Eccle. 1,17. tion of the Spirit [f], and a deceiuing
18. of the mind.

For learned men cōmonlie would
g 1.Cor. 8. be knowne and counted wise [g].

Manie thinges there bee which
knowen but little, if they doe anie
thing, profite the soule, and he is ex-
h Mat.6,33. treamelie foolish, that casteth his
Luk. 12.31. mind vpon anie thing which tends
i Pro. 15,15. not vnto his euerlasting welfare [h].
1.Pet. 2,19. Much wordes doe not satisfie the
k 2. Cor. 1, mind; but a good cōscience is a [i] con-
verse. 12. tinual feast, and maketh a man with
1.Iohn.3,20 21. boldnes to approch before God [k].

By

By how much thou knowest mo, and better thinges than other men, by so much shall thy paines be greater, and more greeuous [l] than others, vnles thou liue by so much better than other folkes. [l] Luk. 22, 17. Luke. 19 22. 24. Iames. 4, 7.

So then let none art, nor knowledge make thee proude; but hauing knowledge be thou more humble [m]. [m] Eccle. 1. 13 Rom. 11, 20

And if in thine opinion, thou knowest much [n], knowe thou that far moe thinges there be which thou knowest not: and neuer be proude man, but confesse thine ignorance. [n] 1. Tim. 6. 3. 4.

Why preferrest thou thy selfe before others [o], seeing that manie there be better learned, and more skilfull than thy selfe? [o] Iere. 9, 23. 1. Cor. 1, 19, 20, &c. 1. Tim. 1, 7.

If thou wilt be learned, and knowe in deede, then studie to be vnknowen, and to be obscure [p]. [p] 1 Cor. 2. verse, 1, &c.

For the true & perfect knowledge, is to know and debase our selues: and he which will esteeme lightlie of himselfe, & greatlie of others [q], is doubtles a wise and perfect man. [q] Phil. 2, 3. Rom. 10, 83. Matt. 18, 4. Matt. 22, 23

When thou seest one openlie to offend [r], and greeuouslie to transgresse, conceaue not by and by better of thy [r] Rom. 11. verse, 17, &c. Roman. 14, verse, 1, &c.

selfthan of him: for thou knowest not
[f] 1. Cor. 10, verse, 12. how soone thou maiest fall thy selfe [f].
[t] Iame. 3, 2. 13. For in verie deed we are all fraile [t]:
but thinke none more fraile than thy
[v] Galat. 6, 1 selfe [u].

Chapter. 3.

Of true knowledge, or knowledge of the truth.

[a] VVisdo. 9. verse. 4, &c. 17. John. 14, 6. HAppie is that man, whome the truth it selfe [a], not letters, nor figures which vanish, dooth teach. For our owne opinions & senses doe manie times deceiue, and seldome profit vs.

What auaileth it subtillie to dispute about obscure & darke things [b], the ignorance whereof shall be no hinderance vnto vs at the daie of iudgement [c]?

[b] 1. Corin. 2 verse. 1, &c. [c] 2. Cor. 2, 6. 1. Cor. 23, 2.

Certeinelie it is egregious follie to bend our wits vnto curious and hurtful things, neglecting profitable & necessarie matters: to haue a thorow insight in prophane affaires, & to haue no sight at all in Gods will, & word [d].

[d] Mat. 13, 13 Mat. 23, 16. 17, &c.

What should we passe for tearmes, and questions [e]? For he is rid from sundrie opinions, whome the euerlasting worde doth speake vnto.

[e] Titus. 3, 9. 2. Tim. 2, 16.

For by one worde all thinges were made[f]; and one word all speake ; one worde which was the beginning speaketh vnto all, without whome no man [g] can either iudge, or vnderstand the truth.

[f] Iohn. 1, 3. 2 1. Heb. 2, 10. [g] Luke 10. verse, 22.

Now he, to whom all things are but one thing, which draweth vnto one thing all things, & seeth all thinges in one thing[h], doubtles abideth both cōstant in mind, & continuallie in God.

[h] Ioh. 17, 21.

O God which art the truth[i], make me one with thee in perpetuall charitie[k];

[i] Iohn 14, 6.
[k] 1. Ioh. 4, 16.

Manie times to reade much, and to heare much it irketh me: whatsoeuer I can either wishe or desire, it is in thee[l].

[l] Mat. 23. 8. 10.

All teachers be ye silent[m], & al creatures hold your peace[n], but speake, Lord, speake thou onelie vnto me. For the nigher one is to himselfe, and the lesse he wandereth abrode, the more easilie he conceiueth, & the more excellent things, because he taketh the light of his vnderstanding frō aboue.

[m] Zac. 2, 13.
[n] Hab. 2, 19.

A pure mind and a constant is not distracted diuerse waies, because it dooth all things to the glorie of God;

[yet to be vvel manne]d, than vvel learned.

& laboreth earnestlie to be free from selfe-loue [o]. For what doth more hinder and hurt a man, than the vnrulie affections of the mind [p]?

A good, and godlie man before he goeth about anie matter, consulteth first with himselfe [q]; and is neuer drawen awaie by wicked affections, but maketh them to serue at the commandement of reason.

Of all combats the sorest is to conquer our selues; and of all cares the cheefest should be to waxe strong against vice, and continualie to profit more and more in vertue, & holines [r].

The greatest perfection of this life is not without imperfection [s], & when we are best learned, we are ignorant in manie things [t].

To conceaue modestlie of our selues [u] is a readier waie vnto happines, than earnestlie to studie to be deepelie learned [x].

And yet is not science, or knowledge to be contemned, because being righlie considered it is good, and allowed of God [y]: But for al that, the goodnes of a man [z] is better than his knowledge, and a good life is to be pre-

[o] Matth. 6. vers, 22, &c.
[p] Eph. 4, 22. James. 1, 13. 14.
[q] Sirac. 37, verse, 16.
[r] Ephe. 4, 11. 12. 13, &c. Coloss. 1, 9. 10, &c. Coloss. 2, 1. 2.
[s] 1. Pet. 2. 12. 2. Pet. 3. 18.
[t] Roman. 7, verse. 18.
[u] 1. Cor. 13, verse 9, &c.
[x] Pro. 3, 34. Galat. 6, 3.
[x] 1. Cor. 13, verse. 2.
[y] 2. Cor. 12, verse 8. 1. Cor. 1, 5. 1. Tim. 4, 6.
[z] Pro. 19, 22. 2. Cor. 1, 12.

preferred afore learning [a]. [a] Sira. 19, 2[...]

But because manie desire to know, rather than to please God, it falleth out commonlie that they er; & reape either no fruite, or verie little by all their studie [b]. [b] 1. Cor. 4. 19. 20.

Now would they be as earnest in rooting out vices [c], and in planting vertues, as they are diligent in proposing questions, certainelie both the rude multitude would be more vertuous, and the learned sort more sage than they are. [c] Matt. 3, 7. 8. Matthew 7. vers, 15, &c. Mar. 12, 35. 34.

Assuredlie at the daie of iudgment we must tel, not what we haue read, but what we haue doone [d]; and how religiouslie we haue liued, not how rhetoricallie we haue persuaded. [d] Matt. 2, 5, vers, 34, &c. Rom. 2, 6. 2. Cor. 5, 10. Reu. 22, 12.

Go to then, where be now those masters so famous, and so pointed at in their life time [e]: whose places such haue, as perhaps neuer thinke on thẽ? In their life time who but they? Now where are they? So quicklie vanisheth the glorie of the worlde [f]. Now if they had liued according to their knowledge (and knowne rightlie the worde of God) then had they studied to their euerlasting praise & profit [g]. [e] 1. Cor. 1, 20 [f] Ecclesi. 1. verse, 2, &c. Eccles. 2. verse, 1, &c. [g] Psal. 112, 6

Alas, how manie euen of the learned sort perish in this world for lacke of the feare of God [h]; And because they couet to be rather famous than vertuous, they are carried awaie with vaine imagination [i].

So that in truth he which loueth much [k], is famous, he which despiseth glorie [l], is glorious; he which humbleth himselfe, is honorable [m]; hee which counteth al things but dung to win Christ [n], is prudent; & he is learned indeed, which abandoneth his owne will, to doe the will of God [o].

[h] Esai. 28, 13. 14. Esai. 33, 18. 1. Cor. 1, 20. 21, &c.
[i] Roman. 1, vers. 11, &c.
[k] Col. 3, 14. Ephes. 3, 17. 19.
[l] Matt. 23, verse, 8, &c. Math. 18, 4.
[m] Pr. 15, 33. Luk. 18, 14.
[n] Phil. 3, 8.
[o] Iohn. 7, 16. 17. 18.

Chap. 4.

Wisedome must be vsed in all our dealings.

BEleeue not euerie saieng or spirit [a], but examine the matter wiselie by the word of God.

For, alas, naturallie we are giuen [b], both to thinke and speake rather ill, than well of others.

But good men beleeue not euerie mans words, because they know how that we are prone alwaies vnto euill [c], and that the best offendeth with his tongue [d].

[a] 1. Ioh. 4, 1.
[b] Gen. 6, 5.
[c] Gen. 8, 21.
[d] Ps. 116, 11. Sirac 19, 16. Iames. 3. 2.

It

It is a point of great wisedome to be neither headie[e], in our actions, nor obstinate in opinion [f]. As great wisedome is it, neither to beleeue euerie mans words [g], nor by and by to rehearse that which hath bin told [h].

[e]Tob. 4, 18. Iames. 1, 19. [f]Pro. 17, 12. [g]Ioh. 22, 11. 12. Sirac. 11. 4. Prou. 17, 4. [h]Sirac. 19, 7. 8.

Take counsell of a godlie man [i], whom thou knowest to keepe the cōmandements of God: and folow the coūsel of the wise[k], before thine owne fansies. A good life maketh a godlie wise man [l].

[i] Sirach. 37. verse, 12. Prou. 2. 20. [k]Pro. 12, 15. [l]Prou. 9, 19.

The more a man humbleth himselfe afore God [m], the more wise he is and quiet in all his affaires.

[m]Prou. 1, 4. Prou. 15, 33 Sirac. 3, 20.

Chap. 5.

How to read and studie the holie Scriptures with *profit.*

LOoke in the holie scriptures for truth, not for eloquence: & reade them with that mind wherewith they were written, for thine euerlasting profite [a], not for a polished phrase.

[a]Iohn. 5, 39. 1. Tim. 3, 16 17.

Studie as well godlie books, though they be rude [b], as workes both eloquēt for stile, & profound for method.

[b]1. Corin. 1. verse, 17, &c 1. Cor. 2, 13. 2. Pet. 1, 16. Rom. 1, 16.

Respect not in the autor either

homas a Kempis

learning or ignorance, but let the pure loue of the simple truth allure thee to reade[c]: and neuer marke who speaketh, but what is said.

Men die[d], but the worde of God shal stand for euer[e]: and God sundrie waies speaketh vnto vs not respecting our persons[f].

Manie times through our owne curiositie we profite little in the reading of good bookes, whilest we stand to discusse those thinges, which ought simplie to be ouerpast.

If thou desirest to reape commoditie, reade with all humilitie[g], simplicitie, and zeale: and neuer couet to be counted learned[h].

Be questioning alwaies with godlie men, and hearken with silence vnto their saiengs[i]; be not offended with the darke speach of thine elders, for they neuer speake without cause why.

c Psal. 43, 3.
d Psal. 89, 48
Psal. 49, 10.
e Esai. 49, 8.
Psal. 100, 5.
Psal. 117, 2.
f Gala. 2, 6.
2. Pet. 1, 17.
Deut. 10, 17
g Esai. 66, 2,
h Ier. 9, 23.
24.
1. Cor. 1, 29,
31.
i Sirac. 6, 36.
Prou. 13, 20.

Chap. 6.

That inordinate and carnal affections must be mortified.

WHensoeuer a man doth couet a thing immoderatly, straightwaie his minde is out of quiet[a].

a Pro. 18, 14.
Esai. 48, 22.
Iames. 1, 13.
14.
15.

The

The proud & the couetous be euer vexed [b]: but he which is poore [c], and meeke in ſpirit [d] liueth at great eaſe [e].

He which doth not mortifie the inordinate affections of his mind [f], may eaſilie be carried awaie to wickednes, and with trifling things be ouercome.

He that is weake, worldlie, and carnall [g] can no waies withdraw himſelfe from earthlie deſire [h]: and therefore when he reſiſteth them, it greeueth him; when he is contraried, he fretteth, and if he fulfill his mind he ſinneth, and by and by doth wound his conſcience [i], becauſe he foloweth his deſires, which in ſteede of that peace which he looked for, bring continual diſquietnes [k].

Wherefore the true quietnes of mind is attained, not by folowing, but by reſiſting wicked affections [l], & remaineth in him which is feruent, and godlie zealous [m], not in carnall, and worldlie men [n].

[b] Pro. 15, 10. 25. Prou. 15, 6. Eccleſ. 5, 9. [c] Matt. 5, 3. [d] Matt. 11, 29. [e] Pro. 1, 16. Mat. 11, 30. [f] Rom. 8, 13. Galath. 6. 8. Coloſ. 3, 5. [g] Rom. 8. verſe, 5. &c. [h] Galath. 5. verſ. 17, &c. [i] Iames. 1, 15. Roman. 2. verſe, 5, &c. [k] Pro. 14, 13. Eſai. 57, 20. 21. [l] 1. Pet. 2, 11. [m] Gal. 5. 22. [n] Rom. 13. verſe, 14.

Chap. 7.

Againſt vaine hope and vaine glorie.

IT is a vaine thing to truſt either in man [a], or in anie other creature [b].

[a] Pſalm. 62. verſe, 1, &c. Ierem. 17. 5. [b] Pſal. 29, 7. 8.

Be not ashamed to be in subiection
c Gala. 5, 13. 26. to others [c], for Christes sake, nor if
d Mat. 5, 3. thou be poore in this present life [d].

Depend not vpon thy selfe, but put
e Prou. 3, 5. thy confidence in the Lorde [e]. Doe
Psalm. 2, 12. thy part notwithstanding, and God
f Matth. 25, vers. 14, &c. will blesse thine endeuor [f].

Trust not to thine owne knowlege,
neither doe thou repose anie confi-
g Psal. 118, 8. dence in the wit of man [g], but onelie
h Psal. 56, 11. in the Lord [h], which exalteth the hũ-
i Iames. 4, 6. 1. Pet. 5, 5. ble, and bringeth downe the proude [i].
k Iere. 9, 23. 24. Glorie thou neither in thy riches [k],
if thou haue much, nor of thy friends,
1. Cor. 1, 31. if they be mightie, but in the Lord,
l Iam. 1, 17. who both giueth all things [l], & gladlie
Rom. 8, 32. would giue himselfe afore all things.

Be thou proud neither of thy beau-
m Iere. 9, 23. tie, or bignesse [m]. For a little sicknes
doth both deforme the one, and con-
n Iob. 2, 7. sume the other [n].
Iohn. 14, 2. Like not ouerwell of thy selfe, if
Psal. 39, 11. thou haue a good wit, least thou of-
o 1. Cor. 4, 7. fend God therby, which gaue whatso-
p Luk. 16, 11. 12. euer good thing thou hast by nature [o].
Matth. 7, 3. 4. Thinke not thy selfe better than
other men [p], least God, who knoweth
q Iohn. 2, 25. what is in man [q], condemne thee vt-
Rom. 8, 27. Psalm. 7, 9. terlie for thine arrogant conceit.

Doost

Dooſt thou well? Take heede of
pride, God iudgeth not as man doth [r]. [r] 1. Sam. 16.
For that commonlie diſpleaſeth verſe, 7.
him, which pleaſeth man [s]. [s] Esai 55, 8.
If thou haſt anie goodnes in thy 9.
ſelfe, thinke that another hath more [t], [t] 1. Cor. 13,
ſo ſhalt thou alwaies reteine the true verſe, 4.
modeſtie of mind.
To debaſe thy ſelfe euen vnder al
men, can neuer hurt thee, but to pre-
fer thy ſelfe afore one man, may eaſi-
lie condemne thee [u]. [v] Luk. 18, 11.
The humble man is alwaies in qui- 12.
et [x]: but the hautie mind fumeth cō- 13.
monlie with indignation. Mat. 20, 11.
11.
[x] 1. Pet. 5, 5.
Chap. 8. 6.
What companie is to be folowed [y] Iames. 4, 1.
or refrained. 2.
[a] Sirac. 8, 19.
Pen not thine hart vnto euerie [b] Sira. 37, 12
man [a], but communicate thine [c] Sirac. 8. 8.
affaires with the wiſe and godlie [b]. [d] Sira. 13, 24.
[e] Prou. 23, 3.
Acquaint thy ſelfe with reuerend Sira. 13, 10.
olde men [c], & delight not much in the [f] Sira. 13, 16.
companie of youth and ſtrangers. 17, &c.
[g] 2. Sam. 22.
Flatter not the welthie [d], and take verſe. 26.
heede of the mightie [e], ioine thee to 27.
thine equals [f] which are godlie [g], and Pſal. 18, 25.
do that which is honeſt [h], and for the 26.
[h] 1. Tim. 2, 2.
pub-

Ephes. 4. verſ. 11, &c. publike welfare [i].

k Prou. 5, 3. 8. Be familiar with no woman vnlawfullie [k]; but generallie commend

l Pro. 31, 39. as manie as are good [l].

1. Peter. 3. verſe; 6, &c. m Phil. 3, 30. n Pro. 22, 24. Prouer. 23, verſe, 6, &c. 20. 21 Wiſh to be familiar but with God onelie, and his holie angels [m]; and vtterlie auoide the companie of ſome men [n].

Haue peace with all men [o], but not familiarlie [p].

Prou. 29, 24. Sirac. 19, 3. o Rom. 12, verſe, 18. 1. Theſ. 3, 12. p 1. Corin. 5. verſe. 9, &c. Pſal. 26, 45. Manie times it falleth out, that we loue a ſtranger through the report of others, whom afterwards we hate hauing tried his conditions: And manie times we diſpleaſe other by our lewd behauior, whō we thought we ſhould pleaſe right well, if we had but their acquaintance.

Chap. 9.

Of obedience, and ſubiection.

a 1. Pet. 2. 13. 14. IT is greatlie for our behoofe to liue vnder others [a], not as we liſt our ſelues; and at more eaſe liue ſubiects, than rulers.

b Epheſ. 6, 6. Colo. 3. 22. Manie obeie for feare [b] rather than for loue; and grudginglie not gladlie. But ſuch can neuer haue the libertie

of mind, before they obeie both for conscience [c], and for the Lords sake [d]. [c] Rom.13,5. [d] 1.Pet.2.13.

Wheresoeuer thou becommest, looke neuer to liue at ease, vnles thou keepe thy selfe within thy calling, and obeie thy superiors.

The opinion, and change of places hath deceiued many a man.

Euerie man by nature would folowe his owne minde, and fauoureth such as are of his opinion: but, if we feare God, we wil sometime change our minds for quietnes sake [e]. [e] Psa.34,14 Rom.12, 3. Roman. 14, verse 1, &c.

For who is so wise, that he knoweth al things [f]? Therefore trust not too much vnto thine owne opinion [g], but willinglie giue eare to the iudgement of others [h]. [f] Rom. 12. verse 6, &c. 1. Cor. 12, verse 8. &c.

And albeit thou stand in a good matter: yet, if it be more expedient to haue it otherwise, alter thy minde, and thou shalt do better [i]. [g] Prou.3, 5. 7. [h] Pro. 12, 8. 15. [i] 1. Cor. 9, verse 1, &c. 19, &c.

I haue heard manie times that it is easier, yea better to heare, and take, than to giue counsel [k]: & he bewraieth his pride, and pertinacie [l], which will sticke in an opinion, though it be good, if wiser than himselfe through deeper iudgement & circumstances [k] Pro.17.27. 28. [l] Pro.21. 29.

would

would haue it altered.

Chap. 10.

Against idle meetings, and vaine talke.

SHun the cõmon meetings of men[a] as much as thou canst. For to talke of worldlie matters [b] doth greatlie hurt vs, meane we neuer so wel.

a Matth. 14, verse, 23
b Pro. 10, 14

The reason is. We are easilie drawn awaie with vanitie. And for my part I haue wished manie times that I had bin both silent, and absent.

Now if anie would examine the cause why so gladlie we chat, & prattle togither, seeing we seldome speak without offence to God, and hurt to our conscience, he shal find it to be euen comfort forsooth, & recreation. For the more earnestlie we couet, & desire a thing, or the more certainlie we know anie euil to be towards vs, the more vehementlie wee loue to talke and thinke thereof, albeit commonlie to smal profit and purpose.

For this outward comfort doth not a litle hinder the inward consolation. Wherefore we are to watch and praie [c] that wee spend not the time

c Mat. 26, 41

idlie [d]: and if we will, or must of necessitie speake, let our speech be good to the vse of edifieng[e] that it may minister grace vnto the hearers.

d Matth. 12, verse, 36.
e Eph. 4, 29

To babble much we should not vse, both because the custome thereof is naught, and for that in manie wordes there cannot want iniquitie [f]. But godlie speech greatly auaileth to a vertuous life [g], especiallie where men of like mindes and spirit are coopled together in the Lord.

f Pro. 10, 19.
g Pro. 10, 11. Prou. 18, 21. Luke. 6, 45.

Chap. 11.

How to come to quietnes in mind and to a godlie life.

WOuld wee not intermedle [a] with other mens doings, and sayings, wee might liue at great ease & quietnes. But how is it possible, that he should be quiet, which busieth him selfe with those matters that touch him not? which picketh occasions to go abroad, and litle or seldome can keepe himselfe at home? Blessed are the meeke [b] for they haue much rest [c].

a 1. Tim. 5, verse, 13.
b Matt. 5, 5.
c Matt. 11, verse, 29.

In old time manie attained vnto

singular perfection, and were zelouſ-
lie addicted to the contemplation of
heauenlie things. And how ſo ? They
d Coloſſ. 3. 5 mortified their earthlie members [d].
2. Pet. 2, 4. We loaſe the bridle to al beaſtlie de-
5 ſires, and care altogether for tempo-
e Luk. 21. 44 ral traſh [e]: Sildome, if at al, we ſubdue
1. Corin. 7. our affections in deed, neither deſire
verſ. 32, &c. we to profit more and more dailie in
wel dooing. If therfore we remaine in
f Reu. 3. 15. religion either cold, or lukewarme [f],
what maruel?

But were we dead vnto our own ſel-
g Rom. 6, 2. ues [g], & not intangled inwardlie with
2. Pet. 2, 10. turbations; doubtles we ſhould taſte
the vnſpeakeable ſweetnes of a god-
lie life, & be inflamed with a burning
deſire of celeſtial things.

For in verie deede the greateſt, if
not the whole, let from godlines is,
becauſe we are in bondage to vile af-
h Rom. 6, 12 fections [h], and labour not to folowe
Romans 7, the footſteps of the faithfull.
verſe 4. &c.
Romans 8. Hence it is, that if we be neuer ſo
verſe 1. &c. lightlie touched with aduerſitie, we
i Luk. 8. 43. are maruelouſlie diſmaied, and ſeeke
Mark. 5. 26, helpe of man [i], which commeth from
Eſai. 30, 16. the Lord [k].
k Pſalm. 44.
verſe 1. &c. Now would we keepe our places [l]
l Eph. 6. 10. like

like valiant soldiors, the Lord would helpe vs from aboue. For he is readie to assist them which serue him [m]; and will giue vs victorie, if we fight his battel [n]. But if we place our religion in doing these outward things, in short time our religion with them [o] wil vtterlie decaie.

[m] 1.Cor. 18. verse 13.
[n] Iam. 1,12.
[o] Col. 2,22.

Wherefore the axe must be laide vnto the roote [p], and our wicked affections cut off; which is the onelie waie to find rest for our soules.

[p] Mat. 3, 10.

If euerie yere we would roote out a vice from our minds, oh how quicklie should we proue good men. But alas we see by experience, that after many yeres we are worser than when at the first we professed religion. And he is an holie man counted nowe a daies, which can reteine a part of his first & former zeale: yet should the fire of godlinesse increase dailie, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shall we afterward do al things at pleasure.

I confesse in deede it is hard to leaue old wonts [q]: and as hard, yea harder for a man to bridle his affecti-ons.

[q] Luk. 9, 59.

ons. At the beginning therfore striue with thine inclination, and leaue a wicked custome, lest otherwise when you would you cannot so easilie. For it is impossible that wee should vanquish & subdue mightie, which cannot ouercome light & trifling things.

Oh, if thou wouldst consider what quietnesse to thy selfe, and ioy to others thou shouldest bring by godlie & good behauiour [r], doubtlesse thy cheefest care would be, how to liue in the sight of God religiouslie, and honestlie in the eies of man.

r Luk. 15, 7, 10.

Chap. 12.

Of the profit gotten by aduersitie.

IT is good for vs, sometime to suffer affliction. For it maketh vs to knowe our selues in this world [a], and to repose no confidence in anie creature [b].

It is good for vs sometime to be il spoken of [c], & il thought of, although we deserue not the same. For that bringeth to humilitie [d], and driueth from pride. And the more earnestlie wee call for the testimonie of God in

a Ps. 119, 67, 71.
b 2. Chr. 10, verse, 7. Psalm. 118. verse. 5, &c. 2, Cor. 1, 9.
c Mat. 5, 11.
d 2. Sam. 16. verse, 10. 11, 12. Rom. 5, 3.

in our conscience [e], when wee are contemned among men, and of no credit.

So that euerie man ought so to depend vpon God [f], that he neede not care for anie worldlie comfort.

For a good man the more he is trobled, either outwardlie in bodie, or inwardlie in mind, the more he considereth how greatlie he standeth in neede of Gods assistance, without which he seeth he can do no good [g]. Then he sorroweth, and sobbeth, and desireth to be deliuered from miserie; then it greeueth him to liue anie longer [h]; and wisheth to be loased, and to be with Christ [i]; and then he perceiueth full well, that in this life wee cannot find perfect peace, and securitie [k].

e Rom.8,16.17. 1. Pet.4,14. 1.Iohn.5,21
f Psalm. 94. vers.17, &c. 2. Coi.1,9.
g Phil.2,13.
h Rom.7,21
i Phil. 1,24.
k Ioh. 16,20 Reue.7,16.17.

Chap.13.

That no man either is, or hath bin without tentation, and how both to suffer *and resist the same.*

AS long as wee liue in this world, wee cannot be without tentations, and troubles. And that made Iob to cal mans life here on earth [a].

a Iob. 7, verse,1,&c.

Where-

Wherefore it ſtandeth euery man vpon to thinke hereof, and to watch in praier [b], that the diuel haue no vantage againſt vs, which neuer ſleepeth, but rangeth about alwaies ſeeking whom he may deuoure [c].

The beſt man is tempted ſometime [d]; and to be vtterly without tentation it is impoſſible.

Yea expedient is it ſometime that we be tempted [e], though we like not thereof [f]: for thereby we are humbled, purged [g], and inſtructed [h].

Al the holie fathers haue endured tentation, and bin ſchooled thereby [i]; but they which fainted vnder the ſame, are vtterly caſt away [k].

There is no calling ſo holie, nor place ſo ſolitarie, but you ſhal find there both troubles to trie you, and aduerſitie to diſquiet you, no, let not man looke in this life to be free from tentation. For we haue that in our ſelues which tempteth vs [l], inſomuch as we are borne in concupiſcence, and conceiued in ſinne [m].

Tentations come vpon tentations, miſeries vpon miſeries, and alwaies we haue ſomewhat to ſuffer: bicauſe

we

b Mark. 13, verſe, 33. 37. Matth. 26, verſe. 41, &c
c 1. Pet. 5, 8. Reu. 12, 12.
d Sirac. 2, 1. 1. Cor. 10, verſe, 13. Hebr. 12, 8.
e Iames. 1, verſe, 2, &c.
f Hebr. 12, verſe, 11. Pſa. 119, 67. 71.
g Iob. 5, 17. 18. VViſd. 3, 5.
h Hebru. 12. verſe, 5, &c Sirac. 18, 12.
i 1. Pet. 1, 6, 7. Iudit. 8, 25. 26, 27.
k Luk. 8, 13. Hebr. 12, 8.
l Iam. 1, 14. 15.
m Pſa. 51, 5.

we are falen from the state of our felicitie [n].

Manie whilest they shun some trobles, fal into woorser [o]. For they are not auoided by flight onelie [p], but by patience [q]; and true modestie maketh to preuaile ouer enimies.

He which onely outwardly shunneth tentatiōs, & plucketh not vp the roote from whence they do spring; is so far from escaping them, that they assaile him the sooner, and make him much woorser than he was before [r].

By sufferance, through gods grace, thou shalt more preuaile [s], than by stubbernes and resistance [t].

In thy troubles vse counsell. If thy neighbor be afflicted, giue him no il words [u], but comfort rather [x], which thou wouldest haue thy selfe, if thou wert in his case.

The cause of all wicked tentations is vnconstancie of mind, and lacke of faith [y]. For as a ship without a sterne is carried to and fro with wind and weather: so the wauering [z], and vnconstant man is diuerslie tempted.

As fire trieth iron, so tentation trieth man [a]. What we are able to do we know

n Gen.2, 24.
o Matth. 26, ver.70, &c.
p Mat. 26,56
q Esai.30,18. Luk.21, 18. Iames 1,2, 3, 12.
r Matth. 12, verse, 45 Hebr. 6, 4. 5. 6. 2.Pet.2, 20. 21.
s Roman.5, verse,3.&c. Iames.1,12.
t 1. Cor. 10, verse, 10.
v Galat.6,1.
x Iob.6, 14.
y Mat.8,26. Matt.14,31.
z Iam.1, 6. 8.
a VVis. 3,6. Sirach. 2,5. 1. Pet. 1,7.

know not manie times: but what wee are, tentation shewes [b].

[b] 1. Cor. 3, verse, 13. James.1,12.

To auoid tentation, it is good to be circumspect at the beginning of the same. For the enimie is the more easilie ouercome, when we shut the doore of our vnderstanding against him, and meete him at the threshold as soone as he begins to knock. And therefore said a certeine Poet right wel to this effect [c]:

[c] Ouid in his 3 booke de Arte amandi.

Learne before thou speake, and vse physick or euer thou be sicke. Sirach. 18, 18.

If thou beest sick, preuent the wurst,
And seeke for remedie at the furst.
For when a sicknes hath taken roote,
If thou take physicke it wil not boote.

The steps to sinne.

For first commeth into our mindes a bare cogitation of euil; then followeth a strong imaginatiō, out of which proceedeth a wonderful delectation; wicked motions, and assent vnto sin: and so by litle and litle the malicious enimie entreth in, when at the first he might easilie be kept out.

Wherby this we get, that the longer we tarrie before we resist, both we are the weaker when we do resist, & our enimie the stronger whom wee must resist [d].

[d] Iam, 1, 14. 15.

Some as soone as they begin to amend

mend their liues, others at their end, & diuers all their life time are tempted, and afflicted: againe there bee, which are but lightly assalted, which thing God, who worketh al things for the safetie of his elect [e], bringeth to passe according to the wisedome, and equitie of his heauenlie wil. [e] Rom. 8, 28.

And therefore wee must not despaire, when we are tempted, but so much the more earnestlie praie vnto God that he would vouchsafe to help vs in al extremities, & acording to the words of Paul [f], giue issue that we may be able to beare our tentation. [f] 1. Cor. 10. verse, 13.

So then in al tentations, and troubles let vs humble our selues vnder the mightie hand of God [g]. For he exalteth the humble and meeke [h]. [g] 1. Pet. 5, 6. Iames. 4, 10. [h] Iam. 4, 6. Prou. 3, 34.

In aduersitie man is tried [i], how he hath profited in wel doing, and so he getteth not onlie fauor before God [k], but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout, and zelous: but he which continueth patient in the time of aduersitie [l], wil doubtles proue a perfect man. [i] 1. Co. 3, 13. [k] 1. Pet. 1, 6. 7. [l] Rom. 5, 3. Iames. 1. 3.

Manie ouercome great troubles; which

which are ouercome by smal, & dailie: but such cannot trust to themselues in great, which are so weake in trifling things.

Chap.14.

Against rash iudgement.

[a] Matth.7,1. Luk 6, 37.
[b] Iam. 4, 11.
[c] 1. Cor. 11, verse, 31.

LOoke into thy selfe, & iudge not other men [a]. For in iudging other we labor vainlie, erre commonly, and easilie offend [b]: but in iudging & examining our selues [c] we reape singular commoditie.

[d] Rom.2,1.

As we fansie a thing, so we iudge thereof: and blinded with priuate affection we commonlie giue parciall sentence [d].

Now were the loue of God alwaies, & our onlie guide, our senses, which are enimies to truth, would not so easilie trouble vs, But commonly somwhat either lurketh within, or chanceth without, which carieth vs awaie.

Manie in their doings vnwittinglie seeke themselues; which are so long quiet in mind, as they enioy al things according to their wish: but if anie thing fall out otherwise than they would, they chafe, fret, & fume.

Great disention riseth manie times euen

euen among friends, & countrimen, yea among the godlie and zelous too through diuersitie of opinions. For, such is our nature, wee can hardly breake an old custome: and farther than he seeth no man wil gladlie go. But if we cleaue, or depend more vpon reason and sense [e], than vpon that vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of Gods holie Spirit. For God wil be serued not with a peece of man, but with whole man [f]; neither doth he alow reason to iudge of religion.

[e] Iohn. 3, 3. 4.
[f] Deut. 6, 5. Luk. 10, 27. Mark. 12, 29 30. Matt. 22, 37.

Chap. 15.

Of the workes of charitie, and how to do good works.

WE ought not to do wickedlie for anie thing [a], not for anie mans sake [b]: albeit in respect of the weake [c] a good worke may be vndon sometime, or don otherwise. And that is not to neglect a good worke, but leaue one good worke to do a better. If thou haue not loue, thine outward deedes profit nothing [d]; if thou haue loue, be thy workes neuer so small, & simple,

[a] Rom. 3, 8.
[b] Rom. 8, 38, 39.
[c] 1. Co. 9. 20. 21. 22.
[d] 1. Co. 13, 3

simple,they profit much. For God respecteth not what is done,but how, & with what affection a thing is done [e].

e Luke. 7. vers,40, &c.

He doth much that loueth much [f], he doth much that doth a thing as it should be done [g]. And he doth so that seeketh the common welfare before his owne profit [h].

f Luk. 7, 47.

g Mat.26, 10

h 1.Co. 13, 5

Carnal works, what.

It manie times seemeth a charitable deed,which in deede is a carnal. For that which is done, as commonlie works are done,either of affection; or desire of gaine; or hope of rewarde; which are carnall inclinations , is doubtlesse a carnal, and not a charitable worke.

Fruits of charitie.

A man indued with perfect charitie serueth not his own turne, but onlie in all things seeketh the glorie of God [i]:He enuieth not [k].For he loueth no priuate ioy [l]; neither wil reioise in himselfe, but in the Lord [m]: whose blessing he desireth before al things. He ascribeth no goodnesse vnto any, but acknowledgeth al things to come of God, from whom euery good gift, & euerie perfect gift doth proceed [n], and in whom al the saints do rest in perpetual blisse [o]. Finallie he which hath

i 1.Ioh.2,15 16. 17. Iames.4, 4.

k 1.Co.13,4

l Iere.9, 23.

m 1.Co.1, 31.

n Iam. 1, 17.

o Reu.7, 15. 16. 17.

hath but a ſparke of this true charitie, accounteth al worldly things but meere vanitie [p]. [p] Eccleſ. 1, verſe. 3, &c. Philip. 3, 8.

Chap. 16.

That men which offend must be borne withal ſometime.

THat which thou canſt not amend neither in thy ſelfe, nor others, muſt patientlie be ſuffered [a], til God otherwiſe worke [b]. [a] 1. Theſſ. 5, verſe, 14. [b] Eſai. 30, 18 Luk. 21, 19.

Thinke with thy ſelfe, that perchance God doth it to trie thy patience [b], without which our merits do litle auaile: notwithſtanding in thy troubles thou oughteſt to beſeech almightie God to aſſiſt thee with his grace, that patientlie thou maieſt endure his croſſe, and trial [c] [b] Rom. 5, 3, 4. 5. Iames. 1, 3. 4. [c] Luk. 17, 5. Iames. 1, 5.

If any being diuers, and ſundrie times admoniſhed, wil not amende [d], deale with him no more; but commit the whole matter to god, that his wil, & glorie may appeare in al his creatures [e] which knoweth wel how to turne al things to the beſt. [d] Tit. 3, 10. [e] Mat. 6, 10.

Endeuour thy ſelfe patientlie to beare the faults, and infirmities of other men whatſoeuer they be [f]: forſomuch as thou art faultie thy ſelfe [g]; and [f] Galat. 6, 1. 2. 1. Theſ 5, 14 [g] Iames. 3, 2.

and must be borne withal. And if
thou canst not be such as thou woul-
dest be, thinkest thou to make ano-
ther according to thy mind?

We wish that others were godlie,
h Matt.7, 3. and yet we amend not our selues [h].
4. We would haue others seuerelie cor-
5. rected [i], which we refuse our selues.
Roman. 2, 1. We find fault with the licentiousnes
2.
3. of others, and we our selues will not
i Matth.7, 1. be gain-said. Wee seeke that others
should be bridled by lawes, and wee
our selues refuse obedience. Where-
by it is euident how wee loue not our
k Mat.7, 12. neighbor as our selues [k].
Luke.6, 31. If al were perfect, what should we
Tob. 4, 15. suffer at other mens hands, for Gods
l Mat. 5, 10. sake [l]? But now it pleaseth God, that
11.
1.Pet.4, 14. we must beare one anothers burthen;
m Gala.6, 2. [m] and that because no man is without
fault; no man but hath his burthen;
no man that can liue by himselfe; no
man but lackes aduise sometime; and
therefore we ought one to suffer with
n 1. Cor. 12, another [n]; to comfort one another;
vers.26, &c. to help, instruct, & admonish one an-
other.

And neuer shal the vertue of a man
be so knowen, as by occasion of ad-
uer-

uersitie [o]. For occasions make not a man fraile, but shew what he is [p].

[o] Iam.1, 12.
[p] 1.Pet. 1, 6. 7.

Chap.17.

The waie to quietnes both temporal, and eternal.

THou must bridle, and breake thy will in manie things, if thou wilt liue a quiet life [a]; And if thou wouldest stand vpright, and go forward in godlines, account thy selfe in this world but a banished man, and a pilgrime [b]. And if thou desirest to be a Christian, thou must prooue a foole before men [c] for Christs sake.

A hood or a shorne head maketh not a religious man: but an alteration from vice to vertue [d], and a mortification of the lusts [e].

He which loueth anie thing besides God, and the saluation of his soule [f], shal find nothing but miserie, and sorow.

And let not him looke to be long in quiet, which laboureth not in the sight of man to be most abiect and inferior to al [g]. For thou art in this life to serue [h], not to rule; and called to suffer [i], and to labor [k], not to loiter, and to liue at pleasure.

[a] Psa. 120, 7. Matth. 5, 5.
[b] Ps. 119, 19. Heb. 11, 15, 16. 1. Pet. 1, 17. 18.
[c] 1. Cor. 1, vers. 23, &c. 1. Cor. 3, 18. 1. Cor. 4, 10.
[d] Eph. 4, 22. Iames 1, 21. 26. 27.
[e] Rom. 13, verse, 12. 13. 14.
[f] Psal. 119, vers, 29, &c. Mark. 12, 30 Luke. 9, 23. 26.
[g] Iames. 4, 6. Matth. 20, vers. 24. &c.
[h] Mat. 20, 28 Philip. 2, 7.
[i] Luk. 9, 23.
[k] Gen. 3, 19.

For men are tried in this world as gold is in the fornace [l]: and let no man looke to stand here vpright vnlesse with al his heart he humble himselfe for the Lords sake [m].

[l] Iob.23, 10. VVisd.3, 6. 1.Peter.1,7. Psal.66, 10.
[m] 1.Cor. 4, 10.

Chap.18.

The vertuous life of the holie Fathers.

BEhold the examples of those holie fathers, in whom true religion & perfection did shine, & you shal easilie perceiue how little, and in a manner nothing it is, which we doo, Alack, what is our life compared with theirs!

Those holie men, and freends of Christ did serue the Lord in hunger, and thirst [a], in cold and nakednes, in wearines, & painfulnes, in watchings, and fastings, in praiers and meditations, in manifold persecutions, and troubles [b].

[a] 2. Cor. 6, verse,4, &c. 2.Corin. 11, verse,27, &c
[b] Hebr. 11, vers,36, &c.

What, and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and al which at any time folowed the steps of our Sauiour Christ, endure? For they hated their liues in this world [c] that they might saue them for eternal life.

[c] Ioh.12,25. Matt.10,39. Matt.16,25. Mark.8, 35. Luke 9, 24. Luke.17,33.

O what an hard, and seuere life did those holie Fathers lead in deserts! what long and greeuous tentations suffered they! How often did the enimie assaile them! how zealouslie did they offer the sacrifice of praier vnto GOD! with what seueritie did they tame their bodies! what studie spent they to profit in religion! what conflicts had they with vices and wickednes! How vprightly did they spend their time before God;

In the daie time they labored, in the night they praied, and at no time cessed they from deuout meditations [d]. Finallie, no time was idlelie spent, & al houres that they consumed seemed verie short, insomuch that many times for to profit their soules, they little did regarde the releefe of their bodies [e]. And as for wealth, autoritie, promotion, friends, and kinsfolkes, they renounced them [f], togither with al worldlie things.

So that in mans eies they were poore [g], but in the sight of God, and in respect of their vertues most mightilie rich; outwardlie they seemed needie [h], but inwardly they were re-

[d] Eph. 6, 18. Coloss. 4, 2. 1. Thes. 3, 10 1. Thes. 5, 17.

[e] Mat. 14, 15 Mark 6, 35. 36. Luke. 9, 12.

[f] Mat. 16, 27 Mark. 10, 28 Luk. 18, 28. Acts. 2. 44. 45.

[g] Mat. 5, 5. Luke. 6, 20.

[h] 2. Cor. 6. verse, 10.

freshed with Gods heauenlie grace, & comfort[i]: in the world meere strangers[k], but to Christ freends, & familiars[l]: in their owne iudgement most vile[m], & odious to the world[n], but to almightie God deare and precious[o].

i Psa. 94, 19
k Iohn. 16, 2
l Iohn. 15, 15
m Ioh. 13, 6. 8.
n Ioh. 15, 19
o Ioh. 16, 20 22.

They were humble, and obedient, and friendlie and patient: whereby they found good successe in the spirit and grace before God[p].

p 2. Cor. 9, verse, 13. 14.

Therefore should al godlie men folow their steps, and bee more moued by the example of them to vertue, than of luke-warme Christiās, though they be infinit, to wickednes.

Oh what zeale had the godlie in the primitiue Church[q]! what deuotion to praier[r]! what contention to excel in wel doing! what seuere discipline! what reuerence, yea what obedience, shewed they to the doctrin of their teachers! Their monuments to this day shew, that they must needes be most singularlie perfect, which haue so valiātly subdued the world[s].

q Actes. 4, vers. 10, &c.
r Acts 2, 46. 47.
s Hebru. 11, vers. 36, &c.

But now adaies if a man can but keepe himselfe from grosse offences, or refraine from reuengement, he is accounted a good and perfect man.

O the securitie of our time, which haue so quicklie declined from our first heat [t], and loathed life, because we are lukewarme [u], & wearie [x]; But surely it is a manifest argument that we are dead from wel doing, which see so manie examples of godlie men before vs, and folow none of them.

[t] Reuel. 2, 4.
[v] Reu. 3, 16.
[x] Matt. 24, vers. 48, &c.

Chap. 19.

The exercise of a true Christian.

THe life of a Christian should be adorned with al vertues; that he may be inwardly such, as he outwardly appeareth to the world [a]: yea more vertuous should he be, than he seemeth; in asmuch as God seeth our hearts [b], whom we must entirelie reuerence wheresoeuer we are, and before whom we must walke vprightly as angels.

[a] Mat. 5, 14. 16. 20. 47. 48.
[b] 1. Sam. 16, verse. 7. Psal. 33, 15. Reuel. 2, 23. Hebr. 4, 13.

Euerie daie we should renounce our minds [c], and as though we were but newlie conuerted from sinne, wee ought to inflame our zeale, and saie:

[c] Rom. 12, 2.

O my Lord and God, assist mee I humblie beseech thee, in this my good purpose, & zeale, and giue mee grace euen at this present time godlie to enter into thy seruice. For what

hitherto I haue done,is nothing.

In this our race, & going forward in godlines,we must vse great diligence, if we mind to finish our course as wee should. For if he which couragiouslie goeth on,is tried manie times; what wil become of him which either seldome,or faintly setteth forward?

Manie things cause vs to change our good mindes: but wee neuer so lightly omit spiritual exercise, but we greatlie hinder our selues thereby.

The purpose of the iust dependeth
d Philip. 2. vpon the fauour of God [d], not vpon
verse, 13. their owne wisedome [e], on whome
e Prou. 3. 5. they trust in all their enterprises. For
f Prou 16.9, man may purpose [f], but God dispo-
33. seth: neither can man of himselfe
bring any thing to passe.

If wee omit our accustomed exercise, either for religions cause, or to profit our brethren, we maie easilie attaine thereunto againe: but if carelesslie of sloth,or faintnes of mind wee neglect the same, we do both highlie
g James. 1, displease God, and greatly indamage
verse, 22. our selues [g].
23. Let vs do our best, yet shal wee of-
24. fend in manie things [h]. Albeit it will
h Iam. 3. 2.

be

be good to shoote at some certeine thing, and especiallie against those vices, which hinder vs more than others. We must examine, and set in order as well outward, as inward things; for both are necessarie to our proceeding [i].

[i] Ephes. 4, vers.20, &c. Colos.3, 17.

If thou canst not at all times take an accompt of thy selfe, yet do it somtime, and at the least once a daie, to wit, at morning, or at night.

In the morning consider how thou wilt spend the time til euening: and at night cal into mind how thou hast past the daie, & what thy thoughts [k], words, and deedes haue beene. For therby we commonlie both displease God, and offend man.

[k] Psalm.9, 14.

Gird thy loines like a man [l] against Satan [m]; bridle thy riotous appetite [n], so the more easilie shalt thou bring vnder all the vnrulie desires of the flesh.

[l] Eph. 6, 14.
[m] 1.Pet.5, 8.
[n] Prou. 23, vers.31. &c. 1.Thess.5, 6.

Be thou at no time idle altogether [o] but alwaies either read, or write, or praie, or meditate, or doo some what for the publike welfare.

[o] Prouer. 6, verse, 6, &c.

The bodie must be exercised with iudgement. For al exercises be not

for

for euerie man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heede that thou bee not to publike slowe, and swift vnto priuate; but hauing done thy dutie according to thy calling, if anie leisure be gotte, betake thee to thy self, as thy profession doth require.

Al men cannot vse one exercise: but that is for some, which is not for others.

Againe, according to the diuersitie of times we thinke of exercises. For some like vs on holie-daies, some on working-daies; some in the time of warre, some in the time of quietnes; some we mind when we are pensiue, and some when wee reioyce in the
p 1. Cor. 1, 31 Lord [p].

Good exercises should oftentimes be renewed especiallie on holidaies, as though we then were departing out of this life, and going to the euerlasting daies of rest. And therefore at such times especiallie we should show our selues most deuout, and most carefullie execute Gods hestes, looking, as it were presently for a reward of our labor from God. Which

if it be deferred, let vs thinke with our selues that we are not sufficientlie prepared, but vnworthie so great glorie to be reuealed vnto vs at a time conuenient, and prepare our selues more diligentlie to our end.

Happie is that seruant, saith our Sauiour Christ [q], whome the Lord when hee commeth shall finde watchful: know ye of a truth, he will make him ruler ouer all that he hath.

q Luke. 12, verse. 43, 44.

Chap. 20.

Of solitarines, and silence.

SEeke a conuenient time to meditate; and oftentimes call the benefits of God into mind.

Omit curious things: and choose such matter as may rather stir vp thy mind vnto godlines, than busie thee too much.

Withdraw thy selfe from speaking vainelie [a]; from gadding idlelie; from listening vnto rumors and nouelties, and thou shalt find good leasure, and sufficient for thy spirituall exercise: & that after the example of the most godlie, who shunned the companie of men, as much as they might, and chose to liue apart vnto God.

a Matth. 12, verse, 36. Philip. 4. 8. 9.

One

[b] Seneca. One saide [b], I neuer came among men, but I departed more wicked than I was afore. And this we finde true when we talke much togither.

It is easier to be altogither silent, than not to exceed in words; and to tarie at home, than not to offend abroad, it is easier.

Wherefore he which would be zelous, and godlie, must auoide companie with Iesus [c].

[c] Matth. 14. verse, 23. Mark. 6, 46.

No man safelie dooth go abroade, but hee which gladlie can abide at home; no man safelie dooth gouerne but he which gladlie can be in subiection [d]; no man safelie dooth command, but he that hath learned willinglie to obeie [e]; no man safelie is merrie, but he that hath a good conscience [f]; and no man safelie can speake, but he that willinglie can hold his peace.

[d] Matth. 20. verse, 26. 27. [e] Rom. 13. verse, 1, &c. Coloss. 3, 22. 23. [f] Prou. 15. verse, 13. 15. 2. Cor. 1, 12.

And yet hath not the securitie of good men, at anie time bin without the feare of God [g]: neither did their excellent, and heauenlie gifts make them anie whit proud, but the more humble [h]. But the securitie of the wicked, as it ariseth of pride [i]: so it tur-

[g] Pro. 28, 14. [h] Rom. 12. verse, 16. 1. Cor. 4, 6. 7. [i] Pro. 28, 25. 26.

turneth to their destruction[k]. [k] Esa. 48, 22.

Neuer looke to liue at thine hearts ease in this world, seeme thou neuer so godlie, and religious[l]. [l] Psa. 34, 19. Acts. 14, 22.

It falleth out manie times that they fal greeuouslie through pride, which in mans opinion were most religious men[m]: whereby it is euident, that tentation is verie good for some[n]; both to keepe them from pride[o], and outward consolation. [m] Luke. 18, vers, 10, &c. [n] Psa. 119. 67. 71. Iames. 1, 1. 2. [o] 2. Cor. 12, verse, 7.

O, if man would auoid vaine pleasure, and not loue the world[p]; what a good conscience should he alwaies reteine! If man would cast awaie all vaine cares, and thinke onelie vpon heauenlie things, and trust wholie in God[q], what a continuall ioy should he feele in his mind! [p] 1. Iohn. 2, verse, 15. 16. 17. [q] Psalm. 3. verse, 1. &c. Psalm. 4, 7. 8. 1. Pet. 5. 7. Esaie. 26, 4.

No man shall finde anie spirituall comfort, except he occupie himselfe diligentlie in stirring vp his minde vnto godlines[r]: the which thou shalt the more easilie attaine, if thou enter into thy chamber[s], and shut thy selfe from troubles of the world, as it is written[t], Examine your owne heart vpon your bed, and be still. [r] Esai. 26, 8. 9. [s] Matt. 6, 6. [t] Psalm. 4, 4.

For commonly thou shalt finde that

that in thy closet, which thou wouldest leese abroad.

The more thou vsest the closet, the more thou wilt like it: the lesse thou commest thereinto, the more thou wilt loath it. But frequent the same rightlie, and tarie therein at thy first conuersion from wickednes, & afterward thou shalt doe it with exceeding pleasure.

Solitarines, and quietnes is good for him that would proceede in vertue, and learne the mysteries of holie Scripture. For there shall he finde euen flouds of teares [u], whereby hee may wash, and clense himselfe euerie night, that he may by so much be nigher vnto his maker, by how much he is farder frō the resort of men.

u Psal. 6, 6.

So that God with his holie angels commeth vnto him, which withdraweth himselfe from his friends, and acquaintance.

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles [x].

x Mat. 7, 22. 1. Cor. 13, 2.

It is no shame, but praise for a godlie man seldome to go abroad [y] to shunne

y Psal. 102, verse, 6, &c.

ſhunne to be ſeene, and not to loue to ſee.

Why lookeſt thou on that, which is not lawfull for thee to haue [z]? The world paſſeth awaie, and the luſts thereof [a].

The deſire of pleaſure maketh thee to roaue abroad: but when the pleaſure is paſt, which is quickelie gone, what getteſt thou thereby but repentance, and a wandering ſoule?

A merrie out-going bringeth commonlie a mourneful returning home; & a merrie euening watch is ſigne of a lowring morning: euen ſo the ioie of this world entereth pleaſantlie, but endeth bitterlie [b]. What cāſt thou ſee in another place which is not heere? Behold the heauen, & the earth, and all the elements: for of theſe doo all things conſiſt. What ſeeſt thou in anie place that abideth euer [c].

Perchance thou thinkeſt to ſatiſfie thy ſelf with contemplation; but thou ſhalt neuer doo ſo.

What if thou ſaweſt euen al things before thine eies? it were but a vaine ſight [d].

But lift vp thine eies, man, vnto God;

z Exo, 20,17

a 1. Iohn. 2, verſe. 17. 1. Cor. 7,31.

b Prou, 14. verſe, 13. Prou. 23,31. 23.

c 1. Cor. 2. verſe, 31. 1. Iohn. 2, verſe, 17.

d Eccl. 1, 14.

[e] Psal 25, 1. Psal, 121, 1. God [e]; and aske pardon for thine of-
[f] Sirach. 17, 23. fenses.

Leaue vaine things to vaine folks, and giue thou thy mind to doe the wil
[g] Deut. 11, 1. Eccles. 3, 12. of God [g].

[h] Matt. 6, 5. [i] Salomons songs. 2, 14. Sal. songs. 3, verse, 4. Shut thy selfe within thy doore [h], and cal thy welbeloued Iesus vnto thee [i]. Tarie with him in thy chamber: for else-where thou shalt neuer finde so great quietnes.

Haddest thou not gone abroade, nor listened vnto rumors and tales, thou mightedst the better haue enioied quietnes; but now because thou giuest thine eares to heare newes, thou art troubled greatlie, and vexed in mind.

Chap. 21.

Preparatiues vnto godlines

Wilt thou come forward in godlines? Then feare God [a]; and
[a] Prou. 1, 7. Prou. 9, 10. Psal. 19, 9. Psal. 111, 10. Sirach. 1, 16. be thou not ouer loose in behauiour, nor giuen to vaine pleasure [b], but keepe vnder thy senses by discipline.

[b] Prou. 9, 17. 18. [c] Rom. 12, 2. Prepare thy selfe to vnfeigned repentance [c], and thou wilt proue religious. For repentance bringeth vnto godlines, and negligence quicklie doth forgoe the same.

It is maruell that anie man can hartilie reioise in this life, which considereth his banishment, and the manifold perils of his soule [d]. d 1. Pet, 1, 6.

Through the weakenes of our minds, & securitie, we feele not the sorrowes of the mind, but oftentimes we laugh, when in deede we should weepe [e]. e Matt. 5, 4.

There is no true libertie, nor good mirth, but in the feare of God ioined with a good conscience [f]. Luke. 6, 21. f 2. Cor, 1, 3. 4. 12.

Happie is that man which casting off the lets of all worldlie busines, can giue himselfe wholie to the stirring vp of his mind. Happie is he that can keepe himselfe from all those things, which may either defile or burthen his conscience [g]. 1. Pet. 3, 15. 16. Prou. 15, 15. g 2. Cor. 1, 8. 9. 10.

Fight like a man [h]; custome is ouercome by custome. h 2. Tim. 2, 1.

If thou mindest not to meddle in other mens matters; they for their parts, will not meddle in thine.

Take not vpon thee anothers mans charge; neither trouble thy selfe in the affaires of thy betters.

But looke vpon thy selfe [i]; and before thy deerest friends giue thy selfe counsell. i Matth. 7. verse, 1, &c.

If

If thou lacke the good wil of men, take it not heauilie; but if thou behaue not thy selfe wel, and circumspectlie as becommeth the seruant of
k Luke.8,21. GOD, and a true Christian [k], howle
Roma. 2, 8. and weepe [l].
9. It is good for a man not to haue
l Iames. 5, 1. much comforte in this life, especiallie worldlie comfort. As touching heauenlie, if we either feele it not at al or but seldome, the fault is in our selues, which neither seeke occasions to stir vp the mind, nor forsake tran-
m 2. Cor. 1. sitorie, and external comfort [m].
verse. 9. Thinke with thy selfe not onelie
Heb. 12, 1. that thou hast not deserued any heauenlie comfort but also that thou dost
n Luke.18,13 deserue great miserie & affliction [n].

A man set on fire with the sparks
o 1. Iohn. 2, of true godlines loueth not [o], but
verse 15. loatheth the worlde [p], and all that is
p Phili. 3, 8. therein [q].
q 1. Iohn. 2,
verse. 16. A good man continually findeth occasion to weepe, and mourne. For whether he behold himselfe, or other men, hee seeth that no man liueth without miserie in this world. Yea the more earnestly he considereth himselfe, the more aboundantly dooth he

shed

ſhed teares [r]. And indeede our manifold ſins, and tranſgreſſions [ſ] wherwith we lye ſo wrapped, that hardlie we can behold celeſtiall things, ſhould moue vs ſo to doe.

[r] Luke. 23, verſe, 28.
[ſ] Eſai. 59, 2.

Thinke more often of thy death [t], than of a long life; and doubtles thou wilt giue thy ſelfe more earneſtlie to repentance, than thou doſt. Againe call into thy minde the paines of hel, when god ſhall turne awaie his face [u]; and it will make thee both to lament thy ſinnes, and to take aduerſitie in good parte.

[t] Sirach. 7. verſe, 36.
[v] Sirach. 18. verſe, 23.

But becauſe theſe things come not into minde [x]; and we follow the vaine pleaſures of this tranſitorie worlde; wee goe on, God knowes; coldlie and ſlowlie in religion, for lacke of the ſpirite of God [y]; whence it is that our wretched bodies doe ſo eaſilie complayne.

[x] Pro. 14, 9.
[y] Gala. 5, 18. 22. Romans. 8, verſ. 12, &c.

Wherefore make thine humble petition vnto almightie GOD, that he woulde inflame within thy breſt his heauenlie fire [z], and ſaie with that Prophet [a]: Feede me, ô Lord, with the bread of teares, and giue me teares to drinke with great meaſure.

[z] Pſalm. 51, verſe, 6, &c.
[a] Pſal. 80, 5. Pſal. 102, 9.

The first booke

Chap. 22.

A vew of the miserie of mankind.

WHeresoeuer thou art, & whithersoeuer thou turnest thy selfe, thou art miserable, vnles thou
a Psal. 84, 10 11. 12. returne vnto God [a].

Why art thou troubled? Because things fal not out according to thy mind? but who is he that hath all things at his harts desire? Not I, nor thou, nor anie mortall man; no doubtles, man is not without miserie and trouble, no not a king, nor the proude pope himselfe.

Who is then in the best estate, and condition? Euen he which for Gods
b Mat. 5, 10. 11. cause can suffer affliction [b].

1. Pet. 3, 14. 1. Pet. 4, 14. Weake, & foolish people saie commonlie, See how happie he is, how welthie, how mightie, in what auctoritie, of what a goodlie stature, how faire is he. But looke vpon heauenlie gifts, and thou shalt finde that
c Mat. 6, 19. 1. Iohn. 2, 16. 17. these thinges are not to be accounted of. For they are vncertaine [c], and
d Mar. 4, 19. burdensome [d] because they can neuer
e Luk. 12, 23. 34. be kept without carefulnes & feare [e].

Man should not thinke that in abun-

abundance of these worldlie thinges an happie life dooth consist [f]; but he is to content himselfe with a meane estate [g], and to thinke that as long as he liueth in this world he is miserable.

[f] 1. Tim. 6, 17. 18. 19. Luke, 12, 21.
[g] Psa. 36, 16.

The more a man hungereth after godlines, the more he abhorreth this life [h]; because hee perceiueth more sensiblie, and more euidentlie seeth the sinnes of mans corruption. For vndoubtedlie to a man zelouslie addicted, and desirous to be loased from sinne [i], to be with Christ [k], it is a miserie & troble euen to eate, to drinke, to sleepe, to rest, to labour, and to be subiect to other thinges necessarilie incident vnto mortal man. For these things do greatlie suppresse the mind of man [l]. Therefore most humblie dooth that prophet desire to be deliuered from them on this wise, Drawe me out of my necessities, ô Lord.

[h] 2. Cor. 12. verse, 10.
[i] Rom. 7. 24.
[k] Phil. 1, 23.
[l] VVisd. 9, 15.

But miserable are they, which see not their owne miserie: but more miserable which loue this miserie [m], and mortal life, in which some so delite (albeit with all their carking, and care they can hardlie prouide things necessarie for themselues) that, were they

[m] Luk. 6, 24. 25.

they sure to liue alwaies in this world,
they would not set a poynte by the
[n]Matt.6, 21. kingdome of God[n]. Which mad and
Luke.12,16 faithlesse wretches, so deepelie drow-
17 ned in the earth, that they can thinke
18
19. vpon nothing but earthly thinges,
shall one daie to theire paine vnder-
stand, how vile and vaine it was which
[o]Philip. 3, they loued[o].
verse, 19. But those men of God, and friends
of Christ, looked not on those things
which pleased the flesh, & florish for
[p]Philip. 3,7, a time[p]: but they coueted after euer-
8. lasting riches with all desire, & greedi-
nes; yea with their whole hearts they
[q]2.Cor. 4, longed for things on high, not seene[q],
verse, 18, that the desire of things which are
1.Pet. 1, 8. seene, might not drawe them vnto
things below.

Despayre not, brother, to come for-
ward in godlines; thou hast yet time,
[r]Psal. 32, 5. and space[r]. Deferre not therefore
6. thine amendment[s] from daie to daie:
Esai. 55, 6, but rise, and out of hand begin, and
7. reason with thy selfe on this wise; Be-
[s]Eccles. 12. hold now is the time to worke, now
verse, 1, &c. to win the field, now is the time to a-
2.Cor. 6, 1. mend[t]; in aduersitie the time is to
2. deserue well.
Galat. 6, 9.
10.

Through

Through fire and water thou must passe, before thou canst come to the place of comfort [u]. Except thou offer violence vnto thy selfe [x], thou shalt neuer triumph ouer sinne.

[u] Psal. 66, 12.
[x] Matth. 11, verse, 12.

As long as we beare about fraile, and earthlie bodies, let vs not looke to liue without griefe, and sorow [y].

[y] Roma. 7. verse. 24.

In deede wee could wish to liue quiet from miserie: but for so much as through sinne we haue lost our innocencie [z], our felicitie, and quietnes is gone therewithall.

[z] Rom. 5, 15.

Wherefore let vs be patient [a], and expect the mercie of God, vntil our wickednes be put away, and this mortalitie be swallowed vp of life [b].

[a] Luke. 21. verse, 19.
[b] 1. Cor. 15, verse, 54.

O Lord, how great is mans frailtie! How is man prone continuallie vnto sinne, [c]! To daie thou dooest confesse thy sins [d], and to morrowe thou wilt sinne as fresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou dooest so wickedlie, as if thou hadst neuer ment to doe well [e].

[c] Gene. 6, 5. Gene. 8, 21. Sirac. 17, 14.
[d] Matt. 6, 12. 13. Luke. 11, 4.
[e] Roman. 7. verse, 15, &c

So that great cause we haue to debase, and to thinke humblie of our selues, being so fraile and subiect to

[f] Iames. 3, 2. Iames. 4, 1. offending [f].

Againe, if with little negligence we leese that, which by great labor could hardlie be obtained; what will become of vs at the end, which so soone waxe cold [g]?

[g] Luk. 9. 61. 95.

Wo to vs, if we so go on vnto rest, as if now there were peace and securitie [h]; when in verie deede as yet there appeareth no token of godlines in our behauiour.

[h] 1. Thess. 5. verse 6. 7.

Then vndoubtedlie wee must be trained vp afresh, like yong soldiers [i], if we hope to returne vnto goodnes, and to proceed in godlines.

[i] 2. Tim. 2, 4.

Chap. 23.

That man ought to thinke vpon his end.

SEing the life of man is so fraile, and short [a], consider wiselie what thou takest in hand.

[a] Iob. 14, 1.

To daie a man, to morowe none [b]: and being out of sight, thou art out of minde [c].

[b] Sirach. 10. verse. 11.

[c] Eccle. 1, 11. Eccle. 9, 5.

Oh the dulnesse, and hardnes of mans hart, that thinking of thinges present, hath no care of the time to come [d]!

[d] Sira. 7, 16. 17 Sira. 18, 23.

It

It were thy part ſo to behaue thy ſelfe in all thy deeds, and thoughts, as though thou ſhouldeſt depart out of this world by and by.

Haddeſt thou a cleere conſcience, ẙ wouldeſt not greatlie feare death [e].

It is better to auoid ſinne, than to flie death.

If thou art not readie to daie, how wilt thou be to morow? The next day is not certaine [f]. And againe, how knoweſt thou that thou ſhalt liue till to morow?

What are we the better to liue long, if we prooue not better by our long life? Aſſuredlie long life dooth not make vs better to God-ward, but the farther from God [g].

Oh well were we, if wee had liued well but one daie in this world! Manie keepe in minde how long they haue fauored good religion, but they neuer thinke what fruit they haue ſhewed worthie amendment of life [h].

If thou thinke it irkeſome to die, thou ſhalt finde it more perilous and dangerous to liue long;

Happie is that man which alwaies thinketh of his end, and prepareth

e Rom. 8, 23. 2. Cor. 1, 8. verſe. 9. Sirach. 41, 1.

f Matth. 24. verſ. 36, &c. Matt. 25, 13. Mark. 13, 32. 33. Luk. 21, 34.

g Rom. 2, 4. Iames. 5. verſe, 1. &c.

h Matt. 3, 8.

i 2.Cor. 4. himſelfe dailie for to die [i].
verſe,16,&c. When thou ſeeſt a man to die, cō-
ſider by and by that thou muſt depart
k Heb. 9, 27 the ſame waie [k].
Sirac. 41,3. In the morning thinke not to liue
til night; & at night looke not to liue
til morning: and alwaies liue ſo cir-
cumſpectlie, and be ſo godlie prepa-
red, that death may finde thee readie
whenſoeuer he ſhall come.
l Luk.12,20. Manie before they looke for death,
m Luke. 12, depart ſuddenlie [l]: for the ſonne of
verſe, 40. man will come in an houre when
Matth. 24. men looke not for him [m]. But when
verſe, 50. that houre ſhall come, then wilt thou
n Mat. 7,22. begin to thinke otherwiſe of thy life
23. paſt than thou haſt doone, and then
Matth. 25. wilt thou bitterlie bewaile, that euer
verſe 41,&c thou waſt ſo ſluggiſh, and negligent [n].
o Luk.12,37. Happie is that man which endeuo-
p 1.Iohn. 2, reth to ſeeme ſuch in this life, as he
verſe, 15. would appeare at ẏ houre of death [o].
q Reu. 3,15. He which hateth the world per-
16. fectlie [p]; and fauoureth godlines ze-
r Prouer. 2, louſlie [q]; and will be admoniſhed wil-
verſe 1, &c. linglie [r]; & endeuoreth to amend his
ſ Luke. 3,3. life ſeriouſlie [ſ]; & can obeie his ſupe-
Matth. 3, 8. riors gladlie [t], & denie himſelfe tho-
10. roughlie [u]; & take afflictiō for Chriſts
t Titus. 3,1. ſake
Coloſ. 3,22.
23.
v Marke. 8,
verſe. 24.
9,23.

ſake patientlie [x], giueth moſt notable tokens that he will die a good man. x Matth, 19. verſe, 38. Matth. 5, 10. 11.

Whileſt thou art in health thou maieſt doo manie good deedes; but when thou art ſicke, I ſee not what thou art able to do. For in the time of ſickenes few amend: and they which defer their amendment til then, doe hardlie come into the fauor of God. 1. Pet. 3, 14. 1. Pet. 4, 14.

Better it is to amend, and while time is [y] to liue well, that hereafter thou maiſt liue for euer [z]. But if thou forgo ſo good opportunitie, thou afterwards wilt ſeeke it, when it is too late: and perhaps deſire but an houre, or two to repent, and they will not be granted. y Gal. 6, 10. 2. Cor. 6, 2. z Reu. 7. 15. 16. 17. 1. Cor. 2, 9.

Wherefore conſider diligentlie both what perils thou ſhalt eſcape, and what miſeries auoid [a], if alwaies like a wiſe man thou thinke vpon thine end. And endeuour ſo to liue in this world, that at the houre of death thou maiſt reioiſe rather than feare [b]. a Prou. 14. verſe. 27. b Pſal. 23, 4.

Now, while time is, learne to die vnto the world, that then thou maiſt liue with Chriſt [c]. Now, while time is, learne to contemne the world [d], that then without let thou maiſt go vnto c Rom. 6, 8. d 1. Iohn. 2. verſe, 15. Luk. 14, 26. 33. Mat. 10, 37.

Christ. Now, while time is, beate
e 1.Cor. 9. downe thy bodie [e] by repentance, that
verse. 27. then thou maist haue an assured
boldnes.

Ah foole, what thinkest thou to liue
long, seeing thou art not sure to liue
f Luk.12,17. 18. one daie [f]? How manie haue bin de-
19. ceiued & suddenlie taken out of this
20. world [g]?
40.
Thou hast heard, I am sure, and that
g Eccles, 9. verse, 12. oftentimes, how one was killed by
the sword; another drowned; another
brake his necke with a fal; another as
he was at meat; another at plaie; ano-
ther with a knife; another of the sick-
h Sirac.41,3. nes; another of theeues, Thus al die, [h]
(though not after one sort) and mans
i 1 Iob. 8,9. life passeth away like a shadow [i].

Iob. 14,2. Who after death will helpe thee, if
Psal.102.11. in thy life time thou leese good op-
Psal, 144,4. k Luke. 16, portunitie [k], Now, I saie, now or ne-
vers, 24, &c. uer is the time to doo well [l], while
l 2.Cor, 6,2. both thou knowest not the houre of
thy death, and maist doo good to thy
m Matth. 6, selfe in time.

verse, 20. Now, while time serues, laie vp e-
Luk. 12, 33. uerlasting treasures for thy selfe in
n Colos. 3. verse, 1. heauen [m]; thinke of nothing but on
2. heauenlie thinges [n], and care for no-
thing

thing but thy saluation. Now, I saie, while time serues, make friendes, which after death may receiue thee into euerlasting habitations [o]. [o] Luk. 16, 9.

Account thy selfe on the earth but a pilgrime, & stranger [p], vnto whome the affaires of the world doo nothing apperteine. Get thee a quiet conscience, & lift vp thy minde vnto God [q], because in this world thou hast no continuing citie [r].

[p] Hebr. 11. verse, 13, &c

[q] Colos. 3, 1.

[r] Heb. 13, 14 Micah. 2, 10.

Thither direct thy praiers, and dailie groanes with teares, that after death thy spirit maie go to GOD in blisse [s].

[s] Psal. 31, 5. Luk. 23, 46. Acts. 7, 59.

Chap. 24.

Of the last iudgement, and of the punishment for sin.

WHatsoeuer thou takest in hand remember thine end [a], and how thou must appeare before a seuere iudge, in whose sight nothing is hid [b], which neuer is pleased by reward, nor admitteth vaine excuses; but rightlie & indifferentlie iudgeth all men [c].

[a] Sira. 7, 36.

[b] Heb. 4, 13.

[c] Pet. 1, 17.

O fond man, & miserable wretch, what answere wilt thou make vnto God, who knoweth all thy sinnes [d], which

[d] Iob. 9, 3. 14.

which often times fearest euen the looks of an angry man?

Why doest thou not looke to thy selfe against the daie of that iudgement, when no man shall excuse, or defend another[e]? for euerie man shall haue enough to answer for himselfe[f].

Now maiest thou doe good, if thou take paine; now will thy teares be accepted, if thou weepe; now maie thy groanes be heard, if thou sigh[g]; and both pacifie God, and purge thy selfe.

And in deede, throughly is the patient man purged, which being iniuried, dooth bewaile the wickednes of the inferrer, rather than the iniurie offered to himselfe; praieth for his enemies[h]; forgiueth them from his heart[i]; asketh pardon spedily of others whome he hath offended[k]; is more easilie mooued to pittie than to anger; offereth often violence vnto himselfe[l]; and laboreth earnestlie to bringe his bodie into the subiection of the spirite[m]. And these thinges must not be deferred, but be done while we liue, and that with speede[n]. But we deceaue our selues through an inordinate desire of the flesh[o].

That

[e] Rom. 14, verse, 12. 2. Cor. 5, 10.
[f] Psal. 62, 12. Roman. 2, 6. 1. Cor. 3, 8. Galat. 6, 5.
[g] Psal. 32, 6. Esaie. 55, 6.
[h] Mat. 5, 44. Luk. 23, 34. Acts. 7, 60. 1. Cor. 3, 13.
[i] Matt. 6, 12. 14 Mark. 11, 25 Sirac. 28, 2.
[k] Matt. 5, 24.
[l] Matt. 11, 12
[m] 1. Cor. 9. verse, 27.
[n] Gal. 6, 10.
[o] Rom. 8, 12 13

That hell fire [p], what elſe will it burne but ſinnes? The more thou haſt loued thy ſelfe, and pampered thy fleh, the more ſhall be thy paines, and the more ſubſtance to burne thee haſt thou layde together [q]. For in what things a man hath ſinned, in the ſame he ſhalbe puniſhed [r], according to the greatnes of the offence.

There idle perſons ſhalbe pricked with burning forkes, gluttons there ſhalbe torméted wͭ extreame hunger, and thirſt [ſ]; their epicures & voluptuous perſons for their ſweete delights ſhal haue burning pitch to boile them & ſtinking brimſtone to annoie them; the enuious there ſhall howle like mad dogs; & no vice but ſhal haue his torment. There the proud ſhall haue ſhame; and the couetous churle ſhall haue miſerable penurie.

To be ſhort; one houre of paine in that place ſhall be more greeuous, thā al the time they had in this world to amend their manners. For there is no reſt [t]; comforte there is none: here ſomtime their ſorrowe ceſſed, and ſometime they receiued comfort of their freends.

p Matth. 25. verſe. 41.
q Luk. 12, 20 Luke. 16, verſ. 12, &c. Iames. 5, 3.
r VVisd. 11. verſe, 13.
ſ Luk. 16, 24 25.
t Eſai. 66, 24. 2. Theſ. 1, 8.

Wherefore haue a care of thy selfe whilst thou art aliue, and bewaile thy sinnes, that in the daie of that iudgment thou maist safelie reioise with Gods elect. [u].

For then shall the righteous with great boldnesse stand against such as haue vexed, and oppressed them [x]. Then shall hee sit to iudge [y], which now is content to be iudged of men. Then shall the poore [z], and meeke [a] triumph, when the proud shall quake on euerie side [b]. Then shall they saie, Hee was wise, which for Christ his sake seemed a foole & abiect [c]. Then shall the memorie of miserie patientlie susteined be sweete [d], when in the meane while the wicked shall sob, and sigh [e]. Then shall the godlie reioise, and be glad, but the reprobate shall howle and weepe [f]. Then shall the afflicted more triumph, than if continuallie he had bin in ioie [g]. Then shal the base apparel be glorious [h], & the proude attire infamous. Then shall the poore cottage be more commended [i], than is the gilded palace praised. Then shall constant patience more preuaile [k] than all the power of the

u Luk, 16, 25. VVisd. 3, 3. Matt. 25, 34.
x VVisd. 5, 1. Psalme. 1, 3.
y Matth. 19. verse, 28.
z Matt. 5, 3.
a Luk, 14, 11. Luk. 18, 14.
b Pro. 16, verse, 18.
c 1. Cor. 4. verse, 10.
d Psal. 129, 5. Esaie. 25, 8.
e Reu. 21, 8.
f Mat. 25, 46. Iohn. 5, 29. Dani. 12, 2.
g Roman. 8, verse, 18.
h 2. Cor. 5, 2.
i 2. Pet. 1, 13. 14. 2. Cor. 5, 1.
k Esai. 30, 18. Luke, 21, 19.

the world. Simple obedience shall more be commended then, than all the subtiltie of man [l], Then shall a cleere and good conscience more reioise a man [m], than profound skill in philosophie. The contempt of riches shal doo more good then [n], than al the riches in the world. Then shall a zealous praier bring more delight [o], than euer did fine cates. Thy silence kept in thy life time shal more cheere thy hart at that time [p], than long babling [q]. Good woorks then shall be more respected [r], than copie of sweet words. And then shall thy paines taken to reforme thy manners more delight [s], than could all the pleasure in the world [t].

[l] Esaie. 29, 16. 1. Cor. 1, 20.
[m] Esaie. 33. verse, 14. 15.
[n] Matt. 5, 3.
[o] Sirac. 3, 5. vers, 13, &c.
[p] Esa. 30, 15
[q] Matt. 6, 5. 6. 7.
[r] Roman. 2, verse, 10.
[s] Proue. 11. verse, 3, &c.
[t] VVisd. 5, 8.
[v] Rom. 8, 18. 35.

Wherefore learne in this life to suffer small things [v], that in the world to come thou maist escape great, and greeuous dangers. Trie first in thy life time, what thou canst suffer after thou art dead. And if thou canst not endure but light things in comparison now, how wilt thou beare afterward euerlasting torments? And if now so little paine can make thee impatient, what will the fire of hel doo?

For

For perswade thy selfe, thou canst not be twise happie, that is enioy the plea-
x Luk. 16, 25. sure in this life [x], and raigne too with Christ in the worlde to come. Nowe suppose thou hast liued hetherto in perpetuall honour and pleasure, what good would these things do thee, if
y Luk. 9, 25. Luk. 12, 20. thou shouldest die out of hand [y]?

z Eccle. 1, 2. Eccles. 12, 8. Seest thou not how all things are vaine [z], saue onely to loue and to serue
a 2. Pet. 1, 10. God [a]?

For he which loueth God with all his heart, feareth neither death, nor paine, nor iudgemente, nor damna-
b Rom. 8, 38. 39. tion [b]. For perfect loue maketh a man with boldnes to appeare afore
c 1. Io. 4, 17. 18. God [c]. But maruel it is not, though he which delighteth as yet in sinne [d]
d Rom. 6, 12. 24. doo both feare death, and the daie of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hell fire driue
e Prou. 14. verse, 27. Luke. 3. verse, 7, &c. thee from wickednes [e]. But if neither the loue of God, nor the feare of hell cannot better thee one iot, then looke not to stand in a good thing long, but quicklie to fall into the snares of satan.

Chap.

Chap.25.

That we must earnestlie endeuor to amend our liues.

BE thou zealous, and earnest in the seruice of God: consider with thy selfe wherefore thou wast made, and wherefore thou hast renounced the world, euen to liue to God [a], and to become a good man [b].

a Rom. 7.4.
b Eph. 2, 10.

Therefore indeuour thou zelously to go forward. For yet a little while & thou shalt haue a reward of thy labors, and neither feare nor sorrow shalbe about thee [c].

c Esai. 25, 8. Reuel. 7. 17. Reuel. 21.4. Matth. 5, 4.

Labor but a while longer, & thou shalt find great, yea euerlasting rest [d]. If thou continue faithful, and diligent vnto the end [e], God will shewe himselfe faithful, and bountiful in rewarding [f].

d Rom. 8, 18.
e Matth. 24, verse, 13. 2. Thes. 3, 13. 2. Tim. 2, 5.
f Matth. 25, verse, 21. &c.

Hope wel to win the garland [g], but shun securitie [h], both to auoide wearines, and pride.

g Roman. 8, verse, 24. 2. Tim. 4, 7. 8.
h Matth. 24. vers, 42, &c. Matth. 25, 8. Luke. 12, 42.

A certeine man tossed betweene hope and feare, on a daie in his praiers vttered these words; Oh if I knew certainly that I should perseuere! and forthwith he seemed to heare these heauenly words in his mind: What if

if thou knewest as much; wouldest thou continue in the course thou hast taken? wel go to, *Do* that which thou wouldst do,& doubt not to perseuere. With which comfortable wordes being incouraged, he straightwaie committed himselfe to the wil of God; & from thenceforth neither wauered anie more in mind; nor labored curiously what might become of him, but bent himselfe wholie to do that was agreeable to the wil of God [i],& most necessarie for his going forward, and continuing in the race of vertue.

[i] 1.Ioh.2, 17

Trust thou in the Lorde, and doo good (saith the prophet [k]) so thou shalt dwel in the land, and be fed assuredlie.

[k] Psal.37, 3.

One thing there is that withdraweth manie men from proceeding in vertue, and earnest amendment of their manners, and that is the horrible hardnes, and the painfulnes to subdue our selues [l].

[l] Matth. 19, vers.21,&c. Marke. 10, vers.21, &c. Luke. 18, vers.22, &c.

But who profit more than others in wel doing? Not they whome such things dismaie, but they which endeuour valiantlie to ouercome those counterbuffs [m]. For the more a man ouer-

[m] Ps.27, 14. 2.Tim. 2, 1.

ouercommeth, & by Gods assistance subdueth himselfe [n], the more he goeth forward, and commeth the more into the fauor of God. [n] 2. Pet. 2, 9.

How be it all men haue not like power to ouercome, and to mortifie themselues. Yet this I saie; he which hath lesse abilitie, if he vse diligence in this point, shal more preuaile [o], than another which is slothfull, though perhaps otherwise he seeme vertuous [p].

[o] Matth. 19. vers. 28, &c, Luk. 28, 13.
[p] Matth. 19. verse, 20. Luk. 18. 11. 12. 21.

Now there be two things, that make much to a mans amendment, namelie, to withdraw our selues violently from such things, whereunto by our wicked nature we are inclined [q]; and to bend our selues wholie to the attaining of that good, which wee stand in neede of [r]. Also those things are especially to be taken heede of, and auoided, which we commonly mislike, or condemne in other men [s].

[q] Mat. 11, 12
[r] Psal. 37, 3. 4.
[s] Matt. 7, 3. 4. Romans. 2, verse. 1, &c. 1 Cor. 13, 31.

Take profit of euerie thing. If thou hearest, or seest examples of vertue, folow them; if of wickednes, auoid them. As thou priest into other mens manners: so do others into thine [t].

[t] Mat. 7, 4. 2.

Oh

Oh what a ioyfull and comforta-
ble thing is it, to see professors of
Christianitie, followers of Christes
u 1. Cor. 13, verse, 3. doctrine [u]! Againe, what a lamenta-
4. ble, and greeuous thing is it, that such
1. Tim. 1, 5. as would be counted Gospellers, liue
19. loosclie, & contrarie to their calling!

How hurtfull is it to alter the pur-
pose of thy profession, and to incline
to those thinges which are not com-
manded thee [x]!

x 1. Tim. 4, Remember thy profession, and al-
verse, 1, &c. 1. Tim. 5, 13. waies haue in mind Christ which was
Colos. 2, 20. crucified [y]; when thou seest his life,
y Gal. 6, 14. be ashamed of thy selfe, that hast so
1. Cor. 1, 23. long a while professed Christianitie,
and yet so little if anie whit followed
the example of Christ [z].

z 1. Cor. 11, He which attentiuely, and care-
verse, 1. fullie thinketh vpon the life & death
1. Pet. 2, 9. of Iesus, shall finde sufficiencie of all
21. necessarie, and profitable thinges in
a Roman. 8, the same; neither shall hee neede to
verse, 1, &c. seek anie better thing without Iesus [a].
Coloss. 2, 12. 13.

14. If Iesus crucified came into our
minds, quicklie, and sufficientlie lear-
b 1. Cor. 2. ned we should prooue [b].
verse, 1, &c.

c Psalm. 1. 2. The delight of a Christian is in the
1. Iohn. 5, 2. Lawe of the Lord [c], and therein doth

he exercise himselfe: but if hee once waxe negligent, and luke-warme [d], then miseries come which oppresse him, and troubles that vexe him, because he is voide of inward consolation, and forbidden to seeke anie outward comfort [e].

[d] Reu.3, 15. 16.
[e] Esaie. 57. verse, 3.&c.

And doubtlesse, hee which passeth the boundes of Christes doctrine, is greatlie subiect to a greeuous destruction [f]; & he that loueth a loase, & secure life, is neuer in quiet [g], for some thing euermore displeaseth him.

[f] Prou. 1, 24. 25. 26.
[g] Esa.57. 20. 21.

Rather folow the streight, and vertuous life [h] of the Apostles, and Disciples of Christ [i], and in so dooing doubt thou not, but that God of his wonted mercie wil giue thee strength to doe well. This is the way to be full of hope, and strength, this is the waie, euen the heauenlie waie so to proceede, that thou maiest despise all worldlie things [k].

[h] Matt.7, 13. 14.
[i] 1.Cor.11, 1. 1. Thes. 1.6. 7. 1. Thes. 2, verse, 14. 2. Thess. 3, 9. Hebr. 13.7.
[k] Psal. 56, 4. vers. 10.& 11

And would to God we had no let, but that wee might praise God euen with heart, and mouth [l], and keepe his commandementes [m]! Would to God wee were quite rid from all worldlie busines, and did set our affections on heauen-

[l] Psal. 34. 1. 2.
[m] Psal. 119.5

n Colos. 3, 2. heauenly things [n]! For when man is
o Ps. 86, 7, 8. come to that point, that he careth for
Psalm. 20, 7. no worldly comfort [o], then begin-
Psal. 56, 11. neth he to tast the sweetenes of God;
Rom. 8, 38. 39. to take al things in good part, howso-
euer they fal out; to be neither ouer
iocund in prosperitie, nor to pensiue
p Psa. 30, 7, 8 in aduersitie [p]; but euermore confi-
q Psal. 37, 3. 4. dentlie to hope in God [q], who is al in
r Ro. 11, 36 al [r], to whome nothing dieth, but al
1. Cor. 12, 6. things liue, and continualie obeie at
1 Cor. 15, 28 his becke [s].
s Psa. 104, 1.
t Sirac. 7, 36. Alwaies remember the end [t]; and
think that time lost will neuer come
v Ephe. 5, 15 16. againe.
Galat. 6, 10. Without care, and diligence thou
x Rom. 12, 6. shalt neuer attaine to godlines [x]. If
2. Cor. 11, 23 thou waxe faint, thou shalt euerie
y Luk. 9, 62 daie be worse & worse [y]: but go thou
Iohn. 5, 14. zealouslie forward [z], and thou shalt
2. Pet. 2, 1. vers. 12, &c. find both great peace, and pleasure in
z Mat. 25, 10 thy wel doing, both because God fa-
ve. 21. & 22. uoreth thee, & thou fauorest vertue.
2 Pet. 3, 10. 11. An earnest, and zelous man is pre-
Psal. 34, 12. 13. pared vnto all things [a]. It is more
painful to resist vices, and perturba-
a Rom. 8, 35. 38. 39. tions of the mind, than to sweat a-
gaine with bodilie labor: & he which
Ephe. 6, 12. in time taketh no heede of small
sinnes,

sinnes, by little and little falleth into
great offences [b]. [b] Iames. 1, verse.13. 14.

Thou shalt euermore be merie at night, if thou hast behaued thy selfe godlie in the daie.

Watch for thy selfe [c]; stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe [d]; For so dost thou profit, as thou offerest [e] violence vnto thy selfe.

[c] 1.Cor. 16. verse, 13.
[d] 1.Tim. 6, verse, 11, 12.
[e] Mat. 11, 12.

Thus endeth the first Booke.

The second Booke of the Imitation of *Christ.*

Chap. 1.
Of the inward life of man.

THe kingdome of God is within, saith Christ [a]. Turne thee vnto the Lord with al thine heart, hauing forsa-
ken

[a] Luk. 17, 21.

ken this wretched worlde, and thou
b Psal. 4, 8. Psalme 15.1 Mat. 11.29. shalt finde rest for thy soule [b].

Learne to contemne outwarde
c Luke, 17, verse, 20. 21. thinges [c], and to addict thy selfe to spirituall; so shalt thou perceaue the kingdome of God to come into thee.

For the kingdome of God is righteousnesse, and peace, and ioy in the
d Ro. 14. 17. holie Ghost [d], which the wicked en-
e Esai. 57, 21 ioy not [e].

Christ will come vnto thee, & com-
f Ioh. 14. 23. fort thee [f], if thou make a fit resting place for him within thee. For all his
g Psa. 45, 13. glorie, and beautie is within [g]; there doth he gladly abide.

With the inner man doth hee oftentimes walke; and reason sweetelie and delite himselfe pleasantlie; and agree notablie; and familiarlie con-
h Prouer. 8, vers. 32. &c. tinue [h].

i Sal. Song. 5 verse, 4. 2. Cor. 21, 2. k Ioh. 14. 23. Go to nowe, O faithfull soule, prepare thine hart for this bridegrome [i], that he may come vnto thee, & dwell within thee. For thus he saieth [k], If any man loue mee, hee will keepe my woord, & my father will loue him, & wee will come vnto him, & will dwell with him.

Wherefore keepe out others, and let

let Christ haue roome: if thou hast him, thou hast enough [l]. For he will haue a care of thee, and so faithfullie ouersee all thine affaires, that to put any confidence in man thou shalt not neede [m].

For men quicklie are changed, and speedilie depart [n]: but Christ abideth for euer [o]; and continueth by his vnto the end [p]. Neither set any great affiance on mortall and fraile man, albeit he be deere vnto thee, and may doo thee good [q]; and if sometime he gainesaie, and trouble thee, be not ouer pensiue.

They which take thy part to day, to morrow may be thine enemies, & afterward thy frends: for they change manie times like the wind.

But put thy confidece in the Lord [r], and see thou serue, and loue him [s]: he wil handle thy cause right wel, and set it in good order [t].

Here thou hast no continuing citie [u], & wheresoeuer thou goest, thou art a stranger, and pilgrime [x], neuer finding rest till thou art fast ioyned vnto Christ [y].

Why doest thou here gaze about, seeing

l Rom. 8,17. Philip. 3,8.
m Psal. 37. 3, 34. 39. Hebr. 13. 6.
n Psal. 62, 9. Psal. 39, 11. Psal. 116. 10. 11.
o Heb. 13, 8.
p Matth. 28. verse, 20.
q Psal. 118, 8. 9.
r 1. Pet. 5,7. Psal. 43, 5.
s Matth, 22, verse, 37. Mark, 12, 29 30.
t Psa. 73, 24.
v Heb. 11, 14.
x Heb. 11. 13 verse, 14, &c.
y Eph. 2, 19.

bode? In heauen ſhould be thy conuerſation [z], as for earthly things thou ſhouldeſt behold them onely to ſee how they paſſe awaie [a], and thou with them [b]. So looke vpō them, that thou loue them not, leaſt thou periſh being taken with vaine delight.

Caſt thy cogitations vpon the moſt hie God [d]; & praie vnto Chriſt without ceaſſing [e].

If thou canſt not meditate on deepe and heauenly myſteries, reſt thy ſelfe in the paines of Chriſt, and abide willinglie in his wounds [f]. Run thou zeiouſlie vnto thoſe healthful wounds, and ſtripes of Chriſt, and thou ſhalt find a great comfort in aduerſitie, yea thou ſhalt not ſet a ruſh by the reproches of men, but take al ſlanders in good part [g].

Chriſt himſelfe was deſpiſed of men in this world [h]; yea at a great extremitie his verie friends forſooke him, and fled [i]. Chriſt himſelfe ſuffered, and was contemned [k]; and wilt thou complaine? Chriſt himſelfe had aduerſaries, and backbiters [l]; and

z Phil. 3, 20.
a 1. Cor. 7, 31
1. Iohn. 2, 17
b Pſal. 90, 5. verſ. 6, &c.
c 1. Iohn. 2, verſ. 15, 16.
d 1. Pet. 5, 7.
e Pſa. 55, 16. 17.
Luke. 18, 1.
Coloſſ. 4, 2.
1. Theſſ. 5, verſe, 17.
f 1. Peter. 2, verſe, 21. &c
1. Pet. 4, 13.
g 1. Pet. 2, 19 20.
1, Peter. 3, 9 14.
h Pſal. 22, 6.
Matt. 27, 31.
Iohn. 15, 18. 19. 20.
Heb. 12, 2. 3.
i Mat. 26, 56. 70. 72.
k Eſaie. 53, verſe, 3, &c.
Luke. 18, 5.
l 2 Pet. 2, 23. 24.

wouldeſt

wouldest thou haue no enimies, nor be il spoken of?

How shal thy patience be crowned, if thou susteine no aduersitie [m]? And if thou wilt not be contraried in anie thing, how wilt thou be the freend of Christ [n]? But make thou an account to suffer tribulatiō both with Christ [o], and for Christ [p], if thou desire to reigne with Christ [q].

Oh hadst thou but once entered into the secret closet of Iesus, and felt but euen a verie little of the heat of his loue, thou wouldest not onclie make no account there of prosperitie, or aduersitie in this world [r], but also euen reioyce when thou art defamed [s]! For the loue of Christ makes a man euen to despise himselfe [t].

I saie the true spiritual man, which is voide of inordinate desires, and loueth Iesus vnfeinedlie, can both turne himselfe freelie vnto God, and rauished in spirit aboue himself, quietlie enioy him [v].

Hee, to whome al things seeme as they are in deede, not as they are esteemed in the vaine opinion of man, is doubtles a wise man, and rather

taught

m 2. Tim. 2, 3. 4. 5.
n Ioh. 15, 13. 14. 20.
o Rom. 7, 17.
p 1. Pet. 4. 14
q 2. Tim. 2, verse, 11. 12.
r Luk. 5, 11. Luk. 9, 23.
s Acts. 5, 41.
t Roman, 8, vers. 35, &c. Philip. 3, 8.
v Phil. 3, 20.

[x] Esa.54, 13. John.6, 65. taught of God [x], than of men.

He that hath learned to abide within, and to make smal account of outward things; neither seeketh a place [y], nor expecteth leasure to exercise himselfe in godlines [z]. The inward man can quicklie call himselfe home, inasmuch as he neuer is altogether abroad. Neither outward labor can let him, nor necessarie busines staie him for a time: but as euerie thing falleth out, so doth he applie himselfe [a].

[y] 1.Tim.2, 8
[z] Gal.6,9,10 1.Thess.3,10
[a] Ro. 8, 38. 39.

He that is wel prepared, and reformed inwardlie, is nothing troubled with the wonderful, and peruerse behauiour of the world [b]. Looke how greatlie a man draweth busines vnto himselfe, so much is he hindered, and distracted.

[b] Psal. 56, 4. 1.Corin.4,3.

Wert thou wel setled, & throughlie purged, al things would be for thy good, and profit [c]. But for that thou art not plainlie dead vnto thy selfe [d], nor separated wholie from earthlie things, manie things displease, and trouble thee oftentimes.

[c] Rom.8,28.
[d] 1.Pet.2, 1. 2. 3. Coloss. 3, 5.

Nothing doth so defile, and snarle the mind of man, as the impure desire

ſire of earthlie things[e]. [e] Titus.2,12.

Wherefore if thou wilt deſpiſe the conſolation which this world dooth miniſter[f], thou ſhalt more eaſilie both behold celeſtial things, and inwardlie reioiſe. [f] 1.Ioh.2,15

Chap.2.

Of patience, and humilitie, two vertues neceſſarie to be in a Christian.

CAre not greatlie who is on thy ſide, or againſt thee[a], but care to pleaſe God in al thy doings, & to haue a good conſcience: ſo wil God defend thee right well. And whom he defendeth, none can hurt[b]. [a] Pſal.56, 4. 2.Cor.1, 12. [b] Rom.8,31.

If thou haſt learned to hold thy peace, and to be patient[c], dout thou not but God will aide thee from aboue. He knoweth when to deliuer thee[d]; therefore oughteſt thou to commit thy ſelfe to his pleaſure. [c] Pſal.27, 14 [d] 2.Pet.2, 9.

It is God that aideth[e], and deliuereth man from ſhame, and rebuke. [e] Pſa,121,2.

It is manie-times good, to bring vs more and more downe, to haue our vices knowne, and reprehended of others[f]. [f] Pſ,119,67. 71.

When a man humbleth himſelfe

for his offences, he easilie pacifieth such as are offended, and with smal adoo commeth into fauour againe.

The humbled man doth God pro-
g Psa. 34, 18. tect, and saue [g]; to the humble he humbleth himselfe: yea the humble
h Iam. 4, 6. hath manie things at his hands [h]; the
i 1. Pet. 5, 9. Prou. 22, 4. humble he exalteth vnto glorie [i]; & to the humble he both reuealeth his
k Luk. 10, 21 secretes [k], and offereth him selfe [l].
l Esai. 66, 2. The humble man, be he neuer so much iniuried, or backbited, is alwaies quiet in mind: because he tru-
m Psa. 23, 4. steth in God, not in the world [m].

Thinke not to come forward in religion anie whit, vnles thou thinke
n Iam. 4, 6. thy selfe inferior vnto al [n].

Chap. 3.

That we ought to be at peace both with our selues, and with al men.

a Psa. 51, 12, 13. BE first of al at peace with thy self [a]: & then shalt thou pacifie others [b].
b Matt. 5, 9. A quiet man doth more good, than a learned.

The contentious constructh a good thing on the il part, & harkeneth vnto
c Prou. 17, 4. euil [c]: but a good, & quiet man tur-
d Pro. 15, 18. neth al things to the best [d]. The quiet man

man conceiueth sinisterly of no man [e]: but the vnquiet and suspicious, will neither be quiet himselfe, nor suffer others to be at rest; he both speaketh that manie times which he ought not, and doth not that which he should; he considereth what is an other mans dutie, and neglecteth his owne [f].

Wherefore doe first thine own dutie: and then looke that another man do his [g].

Thou hast the trick how to color, and excuse thine owne deeds [h], yet wilt thou not alow the excuses of another. But reason would, thou shouldest excuse another, and accuse thy selfe [i]. If thou wouldest be borne withal, beare thou with another: and see how far thou art as yet from true patience, and charitie, which fretteth and is offended with none but with it selfe [k].

To dwel with good, & quiet men it is no hard matter, for al men naturally do like thereof, and euerie man desireth quietnes, and loue such againe as loue them [l]. But to liue quietlie with crabbed, and froward fellowes,

[e] 1. Cor. 13, verse, 5.

[f] Ioh. 21, 21. 22.

[g] Matt. 7, 5.

[h] Rom. 2, 1. 3.

[i] Pro. 10, 12. Prou. 17, 9. 1. Pet. 4, 8.

[k] 1. Cor. 13, verse, 4. 5. 6. 7.

[l] Mat. 4. 6. 47.

lowes, with enimies, and il conditioned men, is doubtlesse the part of a man in deede deseruing commendation [m].

m Mat. 5, 44. 45.

Some are at peace both with them selues, and with others [n]: some wil neither be quiet themselues, nor suffer others [o]; these are ill to themselues, but worse to others. Againe, some both keepe themselues in charitie [p], and studie to bring others vnto concord [q].

n Rom. 12, vers. 18, &c.
o Prou. 6, 19 Rom. 3, 17.
p Pro. 3, 30.
q Mat. 5, 10.

And yet al the peace which wee haue in this miserable life, dooth rather consist in patient suffering [r], than in not feeling aduersitie.

r Luk. 21, 19

The more a man knoweth how to suffer miseries, the more quietnes dooth he enioy: and such a man is a victorious conqueror of himself [s]; a lord of the world [t]; a frind of Christ [u]; and an heire of heauen [x].

s Mat. 6, 38, 39.
t Rom. 8, 37.
u Ioh 15, 13 14.
x Rom. 8, 17 32. Matth. 5, 10.

Chap 4.

Of purenes in mind, and plainenes in meaning.

MAn is caried ouer earthly things with two wings, to wit, with plainenes [a], and purenes [b]. Plainenesse is of meaning, purenes is of the mind;

a Mat. 6, 16.
b Mat. 6, 22. 2. Cor. 1, 12.

mind; that mindeth God, this apprehendeth and tasteth what he is [c]. [c] Mat.5, 8, Psal. 24, 4.

No good action shal hinder thee, if thy mind be free from al inordinate affections [d]. [d] Mat.6, 22. 23.

If thou onlie seeke, and mind to please God, and to profit other, thou shalt enioy the freedome of mind [e]. [e] Psalm.1, 2. 3. Psa. 27, 14.

Were thy mind vpright, the whole world were nought vnto thee but euen a glasse to frame thy life, and a booke of godlie instructions [f]. For nothing is there so smal, & vile, but it representeth the goodnes of God [g]. [f] Rom. 1, 19 20. [g] Psalm.8, 2. Psalm. 19, 1. 2.

And if thy mind were good, and pure, thou shouldest easilie behold, and wel perceiue al things [h]. [h] Mat.6, 22.

For a pure mind penetrateth both into heauen [i], and hel: and as a mans mind is, so doth he iudge of things [k]. [i] Matt. 5. 8, [k] Mat.6, 23.

If there be any ioy, the man which hath a pure heart dooth enioy the same [l]: and if there be anie sorrowe, & miserie, he hath it which hath a guiltie conscience [m]. [l] Psal.51, 10. 6. [m] Esa.57, 20. 21. Esai. 48, 22.

As fire taketh awaie the rust from iron, and maketh it bright: so doth repentance wipe away wickednes, and maketh of a sinner a new man [n]. [n] Deu.4, 29. 30. 31.

A man that is but warme in godlines, flieth euen the least paines, and seeketh outward comfort [o]; but would he once earnestlie begin to subdue himselfe, and stoutly take the readie waie to a vertuous life, doubtles those things which at the first he counted greeuous, wil seeme light, & easie [p].

[o] Pro. 19, 15. 24.
[p] Matth. 11, verse, 29, 30.

Chap. 5.

Of the consideration of a mans selfe.

WE ought not ouer-much to trust vnto our selues [a]: for manie-times we lacke both grace & wil.

Smal is the iudgement which wee haue [b], and that also we may easilie forgo by negligence [c].

And yet, so blind are we, manie times we perceiue not so much: and manie times when wee sinne, wee excuse our wickednes; yea, and through a blind affection, suppose it to be zeale, which is woorst of al [d].

Wee reprehend others for smal things; and ouerpasse great offences in our selues [e]. We can quicklie see when wee are iniuried, and will not easilie put vp wrong: but how we iniurie

[a] Pro. 3, 5. Luke. 18, 11. 2. Cor. 1, 9.
[b] Iohn. 1, 9.
[c] Mat. 25, 8.
[d] 1. Cor. 2, 14
[e] Matt. 7, 4.

rie others our selues we neuer cal into mind.

Assuredlie would a man rightlie, & wisely consider his owne doings [f], he should find no cause why to cōdemne another.

The godlie man hath a greater care of himselfe, than of anie thing beside: and he which looketh to himselfe diligentlie, wil speake but little of another.

Looke not to proue godlie, and religious, vnles thou bridle thy tongue from talking of others, and haue a through insight into thy selfe [g].

If thou giue thy minde wholie to knowe thy selfe, and to do the will of God, no outward thing shall mooue, or trouble thee [h].

Where art thou while thou art not with thy selfe? or when thou hast ouerpast all things, what art thou the better, if thou neglect thy selfe [i]?

Thou must of necessitie neglect al other things, & thinke hereof, if thou mind to attaine vnto peace, and quietnesse; yea, thou shalt mightilie increase, if thou cast of worldly cares [k]; & contrariewise as greatlie decrease, if

f Matth. 18, verse, 32. 33. Luke. 7, 37, 38. 39.

g 1. Cor. 11, verse, 28. 31. 2. Cor. 13, 5.

h Phil. 3, 7. 8. 2. Cor. 4, 16.

i Mat. 16, 26. Mark. 8, 36. Luke. 9, 25. Iohn. 12, 25.

k Mat. 6, 25. Luke. 12, 22 Philip. 4, 6.

if thou make anie account of earthly things [l].

Count nothing wonderful, nothing excellent, nothing grateful, nothing acceptable: but either God, or that which is of God [m]: as for worldlie pleasure deeme it but vaine [n].

The soule which loueth God, in respect of GOD, contemneth all things [o]. God alone which is eternal [p] infinite [q], & incomprehensible [r], is the comfort of the soule, and the true ioy of hart [s].

[l] 1.Tim.6,8. 9, 10. 1.Pet. 5,7.
[m] 1.Iohn.2, vers.15, 16, 17. 1.Ioh.4,21.
[n] 1.Cor. 7, vers. 30,31. 1.Iohn.2,15 17.
[o] Phil.3,7,8.
[p] 1.Tim. 1. verse, 17.
[q] Iob. 11,7.
[r] 1.Kings. 8, verse, 27.
[s] 1.Ioh.4,16 Sirach.1,11. 12.

Chap. 6.

The ioy of a good conscience.

THe glorie of a good man consisteth in the testimonie of a good conscience [a].

If thy conscience be good, thou hast continual ioy [b].

A man that hath a good conscience endureth much [c], yea, reioiseth in aduersitie [d]: but a wicked man is euermore timorous [e], and vnquiet [f].

Sweete wil be thy sleepe, if thy conscience accuse thee not [g].

Reioise not, but in wel doing [h].

Wicked men at no time reioice in deede, neither feele the peace of a godlie

[a] 2.Cor.1,12
[b] Prou. 15, verse, 15.
[c] Roman, 8. vers.35, &c.
[d] Iames. 1, vers. 2, &c.
[e] Gen. 3, 8.
[f] Gen.4,5,6. Esai.57, 20, 21.
[g] Psalm 3,5.
[h] 1.Co.13,6.

godlie mind: for, as saith the Lord [i], There is no peace vnto the wicked. And though they saie they liue in peace, & can neuer be molested with aduersitie, nor iniuried by man; beleeue them not. For suddenlie shall the heauie displeasure of God so fall vpon them [k], that both their doings shal come to naught, and themselues vtterlie consume awaie.

i Esa.48, 22. Esai.57, 21.
k Rom.1,28. Roman.2,8. 9.

For a godly man to reioice in tribulation is no hard thing [l]: and so to reioyce, is to reioice of Gods fatherly care.

1.Thess.5,3.
l Rom.5, 2. 3.
2.Cor.12,10
Galat.6, 14.
Iames.1, 2.

Vaine is the praise which is either ascribed, or receiued of men [m]. The praise of the righteous is in their cōscience [n], not in the tongue of men. The righteous reioice of God, in God [o], and in the truth [p].

m Ioh.5, 41. 44.
Ioh.12, 43.
n 2.Cor.1,12
o Psal.9, 2. 14.
Ierem.9,24.
1.Cor.2,31.
2.Cor.10,17
p 1.Cor. 8,3. verse, 6.

He that seeketh for true, and eternal glorie, contemneth worldlie praise [q]: but he that either coueteth, or dooth not contemne temporal, he doubtles waieth but little celestial glorie [r].

q Ioh.8, 54.
Galat.6,18.
r Ioh.12,43.

Great quietnes hath he that careth neither for praise, nor dispraise [s]. And he is wel content and quiet whatsoe-

s 1.Cor.4, 3.

uer his condition be, which hath a
t 2.Cor.1,12 cleere conscience [t].
If thou beest praised, thou art not
the better; nor the worser, if thou art
dispraised: what thou art, thou art;
and greater thou art not, than God
u 1.Sam. 16, accounteth thee to be [u].
verse, 7. Consider what thou art within, &
waie not what thou art thought to be
x 1.Cor.4, 3. abroad [x].
Man beholdeth the countenance,
y 1.Chro.28 but God the hart [y]: and man iudgeth
verse, 9. of the deedes, but God of the mind, &
Psalm.7, 9. intent.
Iere.11, 20.
Iere.17, 10. Euermore to do wel, and to count
Iere. 20,12. baselie of a mans owne selfe [z], is a
Rom.8, 27. singular token of a modest mind. So
z Roman.12
verse, 10. is it an argument of rare integritie,
and faith, to contemne the comfort of
worldlie things.
Hee that seeketh no record else-
a Iob.5, 34. where [a], hath doubtlesse wholie ad-
41. dicted himselfe to the seruice of God,
b 2.Cor. 10, For he that praiseth himselfe, saieth
verse, 18. Paul [b], is not alowed, but hee whome
c Psal.16, 7. the Lord praiseth.
8.
9. To deale with God in mind [c], and
Acts.2, 26 neuer to be mooued outwardly with
46. anie perturbation, is the propertie of
47. him

him that is a spiritual man.

Chap.7.

That our Sauiour Christ is to be loued aboue al things.

BLessed is he which knoweth what
it is to loue Iesus, and for his cause
to contemne al things [a]. [a] Mar.8, 34. 35. Luke.9, 23. 24.

For loues sake euen the beloued
must be left: in asmuch as Iesus will be
loued aboue al things [b]. [b] Matth. 10, verse. 37. Luk.14. 26.

The loue of earthlie things is de-
ceiptful, and fraile: but the loue of
Iesus doth endure, and continue. He
which loueth worldlie things, shal
perish therewithal [c]: but he that em- [c] 1.Ioh.2, 17
braceth Iesus abideth euer [d]. [d] Iohn.3, 16

Loue him, & reteine his good wil,
which when al things vade awaie, wil
neuer forsake thee [e], nor suffer thee [e] Mat.28, 20
to perish [f]. Iohn.14, 16

Wil thou, nil thou, one daie thou [f] Ioh.6, 37. 38. 39. 40.
must leaue this world [g]: and there-
fore sticke to Christ both in life, and
death [h], commit thee vnto him which [g] Iob.14, 5. Psalm.39, 5.
alone can helpe thee when al things [h] Rom. 14. verse.8, &c.
faile.

This thy friend is of that nature, Philip.1, 21. Reue.14, 13.
that he wil onely be loued, he alone
claimeth thy mind for himselfe, and
hee

he alone wil sit there like a King in
his throne.

Therefore haue thou no felowship
i Luk.9, 24. with earthlie things [i],and Iesus glad-
Luke.19, 8. lie wil abide with thee.
9.

Thou shalt find that wel-nigh lost,
whatsoeuer is spent vpon any besides
Iesus.

Neither trust, nor staie vpon a wa-
k 2.King.18. uering reed [k].For al flesh is grasse, &
verse, 21. al the grace thereof is as the floure
Esaie.36, 6. of the field [l].
l Esai.40, 6.

m Iere.15,5. If thou trust in man [m] thou shalt ea-
silie be deceiued:yea,if thou seeke cō-
fort, and profit by any other thing,
n Philip.3,7. thou shalt susteine great losse [n].

If thou seeke Iesus in all things,
thou shalt find Iesus; but if thou seeke
thy selfe,thou shalt find thy selfe, but
o Matth. 10, to thy damnation [o].
vers.37, &c.

Matth. 16, For whosoeuer seeketh not Iesus,
vers.24, &c. doth more hurt himselfe, than al the
Iohn.12,25. world againe,and his enimies besides
can do.

Chap.8.

Of the familiaritie with Iesus.

WHile Iesus is present al things
go wel,& seem cōfortable:but
a Iohn.16, 6. when he is absent,nothing is sweete [a].

If

If Iesus speake not in the mind of mā, little good can wordlie comfort doe him: but speake he but a worde, and great ioie shall he feele [b]. So Marie Magdalene arose quickelie from the place where she wept, [c] as soone as she heard by Martha that the maister was come, and called for hir. Happie is the houre wherein Iesus calleth frō teares vnto the ioie of the spirit [d].

b Ioh.16,22.
c Ioh. 11,29. 28.
d Ioh.16,22

How hard, and drie art thou without Iesus [e]? How vaine, and foolish if thou desire anie thing without Iesus? Greater shall be thy losse if thou doo so, than if thou shouldest leese the whole world [f]. For what can the worlde doo without Iesus [g]?

e Iohn.15,6.
f Philip. 3,8. 1.Iohn.2,17 Matt.16,26.
g Mat.16,28. Iohn. 17, 2.

To bee without Iesus is a bitter death: but to abide with him, is euen a pleasant life [h]?

h Psal. 27, 1. Iohn, 14, 6.

If Christ be with thee, what enimie can hurt [i]?

i Rom. 8,31 38. 39.

He which findeth Iesus, findeth a good treasure, or rather the cheefest felicitie [k]: hee which leeseth Iesus leeseth too much. What said I, too much? He leeseth more, than if he lost the whole world [l].

Ioh. 10, 20.
k Colos.2,2. 3.
l Mat. 8,36.

He that liueth without Iesus, is

most

m Matt. 19. vers 21, &c. most miserable[m] : but he whom Iesus fauoreth, is for riches most welthie[n].

n Ioh. 17, 2. 3. To liue with Iesus, is great cunning : and to know how to keepe him is most singular wisedome[o].

o Ioh. 8, 31. p Matth. 11, verse, 29. Be thou meeke, and lowlie[p], and Iesus will come to thee. Yea, be thou godlie and quiet, and Iesus will abide with thee[q].

q Iohn. 14, vers, 15, &c. r Galat. 4, 9. Colos. 2, 20. But turne thou once to outwarde thinges[r], and thou dooest make him forsake thee, and so leese his fauor. And if he once forsake thee, vnto whom wilt thou flie[s]? or what friends wilt thou find?

s Iohn. 6, 68. Hebru. 6, 4. 5. 6. Without a friend thou canst not long liue : and if Iesus bee not thy friend before all others, thou shalt mourne without measure, when he once doth leaue thee[t]. And therefore thou dooest foolishlie, if thou either trust, or reioise in anie besides him[u].

t Sal. song. 5. verse, 6. v Iere. 9, 23. 24. Ierem. 17, 5 Galat. 6, 14. Better were it to haue the whole world against thee, than Christ Iesus alone[x].

x Rom. 8, 31. 38. 39. y Matth. 10, verse, 37. Luk. 14, 26. Wherefore before all things which thou louest, loue Iesus best[y] : loue others for Iesus sake, but loue Iesus for his owne.

He

He alone must singularlie bee loued, because he alone is the good and faithfull friend [z]. For him and in him thou must loue both friend, and foe [a]; and praie him, that all men [b] may know and loue him.

Neuer couet thou anie singular praise or loue [c]; for that belongeth vnto God, who hath none equal [d]. Neither wish to haue anie bodie addicted vnto thee [e], nor doo thou inordinatelie loue anie man [f]: but let Iesus be in thee, and in all good men [g].

Haue thou a pure minde [h], void from all hinderance of worldlie thinges [i]. For thou must be pure, and bring an vpright minde vnto Iesus, if thou wilt behold, and see how sweete the Lorde is [k].

And doubtles thou shalt neuer come to that point, vnlesse God preuent thee, and draw thee [l], wherby thou maiest reiect, and renounce all things, & he coupled to him alone [m]. For if thou be in Gods fauor, nothing is there, which thou canst not doo [n]: but if that be gone, thou art poore, & feeble, & left as it were to the whip [o].

Now if thou feele the want thereof

z Iohn. 15, verse, 13, &c
1. Iohn. 3, 16
1. Ioh. 4, 10, 19.
a Matth. 5, vers. 43, &c.
b 1. Tim. 2, 1.
c Iere. 9, 23. Dan. 4, 34.
d Dan. 3, 29.
e 1. Cor. 3, 3. verse. 4, &c.
f 1. Cor. 7. verse, 23.
g Gal. 1, 10.
h Matt. 5, 8.
i Iam. 1, 21.
k Matth. 5, 8. Psalm. 34, 8. Psalm. 24, 4.
l Iohn. 6, 44.
m Luk. 3, 11.
n Marke. 9. verse, 23. Philip. 4, 13.
o Ps. 104, 29.

of, thou oughtest not to cast downe
p Iames. 1, verse, 2,&c. 12. thy selfe, or despaire [p], but patientlie
abide the good pleasure of God, and
beare all chances, to the praise of
q 1.Pet. 1, 6. 7. Christ Iesus [q]. For summer followeth
winter; and after night day comes;
r Tob. 3, 22. and faire weather after stormes [r].

Chap.9.

Of the want of comfort.

IT is no hard thing to contemne worldlie comfort, whilest thou feelest heauenlie [a]: but to lacke both worldlie, and heauenlie consolation [b], and willinglie to beare the banishment of the minde for the glorie of God; and neither to seeke thy selfe in anie thing, nor to respect desert, is doubtles a great matter, or rather the greatest of all.

a Psal. 94, 19
b Matt. 27, verse, 46.

For what great thing is it to be merie, and godlie, while God fauoreth [c]? who doth not wish to see that hour?

c Psal. 94, 19

He rideth cheerefullie, whom the grace of God carrieth: and what maruell if he feele no burthen, which is borne of the almightie [d], and led by the best guide?

d Esa. 10, 20. Matt. 11, 28

Greatlie doo we delight our selues with some one thing of this world or

other, and hardlie can man forsake himselfe altogither [c]; therefore mightilie, and a long while must he striue, before he can learne to subdue himselfe, and draw al his senses vnder the obedience of God.

[c] Math. 19. vers. 22, &c. Luke. 9, 23. Luke. 18, 22.

As long as man dependeth on himselfe, he will easilie slide vnto worldlie delights: but the vnfeigned louer of Christ, and earnest folower of vertue, neither inclineth vnto those cōforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ [f].

[f] Luke. 9, 23. 24. 2. Corin. 4. verse, 8, &c. Galat. 6, 14.

Therefore if at anie time spirituall comfort be giuen thee from aboue, receiue the same with thankesgiuing, and thinke that it is Gods gift [g], not that thou doost deserue it, and be not puft vp therewithall [h].

[g] 1. Cor. 4, 7.

[h] Coloss. 2, verse, 18.

Be not high minded, or proud because of thy gift [i], but so much the more humble rather, and in all thy dooings circumspect, and fearefull. For the time of comfort will passe awaie, and tentation will folow.

[i] Roman. 11, 20.

And though thy consolation be gone, despaire not out of hand, but looke

looke for health from aboue, and that
k Rom. 5, 3. Rom. 15, 4. James, 1, 2. 3. with modestie, and patience [k]. For
GOD is able to endue thee with a
more ample benefit & consolation [l].
l 2. Corin. 1, verse. 3, &c. Neither is this a new thing, and
strange to such as tread in the paths
m Psal. 94, verse, 1, &c. 2. Cor. 7, 4. 5. of godlines [m]. For men of greatest
holines, and the old prophets haue
tasted such alteration manie times [n].
Acts. 14, 19. And therefore said one vpholden
n Psal. 34, 19. o Psal. 30, 6. by the power of God, on this wise [o],
In my prosperitie I said, I shall neuer
be mooued.
But what happened vnto him when
that was taken awaie, he ioineth af-
7. terward in these wordes: But thou
didst hide thy face, & I was troubled.
Yet for all that he despaired not, but
so much the more earnestlie praied
8. vnto God, saieng: Then I cried vnto
thee, O Lord, and praied to my Lord.
At the last, he obteined the end of
his praier, and confesseth that he was
heard, when hee said: O Lorde my
9. God, I cried vnto thee, and thou hast
11. restored me. But wherein? Thou hast
turned my mourning into ioie, thou
hast loosed my sacke, and girded me
with gladnes.

Now

Now if these thinges haue happened to men of such woonderfull holinesse, we miserable and poore soules should not despaire [p] though we be sometime in cold, and sometime in heat, as much as the spirit goeth, and commeth at his pleasure [q]. Therefore saith Iob [r]: Thou dooest so magnifie him, that thou settest thine hart vpon him; and doost visit him euerie morning, and triest him euerie moment.

So then in what thing should I hope, or to whome should I trust, but onelie to the infinite, and heauenlie mercie of almightie God [s]?

For be it that I haue about me good, & godlie brethren, & faithful friends, & holie bookes, & pleasant speech, & sweet musicke; yet little dooth all this helpe, little dooth it comfort, if being forsaken of God [t], I am left to my selfe. At that time the best remedie is patience [u], and the denieng of my selfe [x] according to the will of God.

For my part I neuer yet found man so religious, that hath not felt sometime the lack of Gods assistance, and at sometime bin cooler in zeale than at others; neither hath anie god-

p Rom. 15, 4. Reuel. 3, 19.
q Iohn. 3, 8.
r Iob. 7, 17. 18.
s Psal. 5, 11, 12. Psalm. 20, 7. Psalm. 28, 7. Psal. 56, 11. Psalm. 146. verse, 5. &c.
t Ps. 119, 50. 92. 2. Cor. 1, 3. 4.
u Luk. 21, 19
x Luke. 9, 23.

y Roman. 7. verse, 14, &c. 2. Cor. 12, 7. Galat. 5, 17. James. 1, 2.
z Iob. 5, 17. Matth. 5, 10 James. 1, 12.
a Psal. 93, 12 13 2. Cor. 1, 7.
b Iam. 1, 12. Matt. 5, 10.
c Reue. 2, 7.
d Rom. 5, 2. 3. James 1, 3. 4.
e 2. Cor. 12, verse, 7.
f 1. Per. 5. 8
g Rom. 7, 23 Roman 8, 5. Galath. 5, verse, 16, &c
h 1. Tim. 6. verse, 12. 2. Tim. 2, 3. 2. Tim. 4. 5.
i Psal. 91, 7.

godlie man bin so carried aloft, and illuminated, but either sooner, or later, or at one time or other he hath bin tempted [y].

He is not worthie to behold God in deepe contemplation, who hath felt no miserie for Gods sake [z]. For commonlie the tentation that goeth afore, is a signe of consolatiō to come afterward [a]. And they which are tried with tentation, are promised the ioies of heauen [b]. To him that ouercommeth, saith the spirit [c], will I giue to eate of the tree of life.

Furthermore, God sendeth his cōfort, that man maie be the stronger to beare aduersitie [d]. And tentation foloweth, that he waxe not proude of his gift [e].

Satan sleepeth not [f], and the flesh is not yet dead [g]: therefore at all times prepare thy selfe vnto battell [h]: for on euerie side thou hast troublesome enimies [i].

Chap. 10.

Of thankefulnes vnto God for his benefits.

WHat seekest thou for quietnes, seeing thou art borne vnto labor [a]?

labor [a]? [a] Gen. 3, 19. Iob. 5, 7.

Giue thy selfe to patience [b], rather than to pleasure; and to beare the crosse, than to delectation [c]. [b] Luke. 21. verse, 19. [c] Eccl. 7, 4.

For what worldling is there which would not willinglie enioie spirituall comfort, if he might at all times? as that which surpasseth all the ioies of the world, and pleasures of the flesh [d]. [d] Ioh. 16, 22. Philip. 4, 7. For all worldlie delights are either vaine, or vile [e]: but the ioies of the spirit are onelie sweete, onelie honest, springing of vertue, and powred into pure mindes of God himselfe [f]. [e] 2. Peter. 2. verse. 13, &c [f] Roma. 14. verse. 17. Rom. 15, 13. 32.

But these heauenlie consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceasseth not anie long time [g]. 1. Iohn. 1, 4. [g] Luke. 4. verse 2, &c.

Two thinges are great enimies to this heauenlie ioie, false freedome of the mind [h], and too much confidence in our selues [i]. [h] Esai. 66, 3. [i] Ierem. 17, verse, 5, &c.

God dooth well, which bestoweth on man the benefit of his comfort; but man dooth ill, which dooth not with thankesgiuing [k] acknowledge God to be the giuer of the same [l]. [k] 1. Thess. 5. verse, 18. [l] 1. Cor. 4, 7. Iames. 1, 17

Hence it is that God powreth not his

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his benefits vpon vs; euen because we are vngrateful,and send not al things backe vnto the spring of the founteine [m].

He which giueth thanks,beggeth a new benefit: and that is commonlie taken from the proudlie vngratefull [n], which is bestowed vpon the modestlie thankefull.

I like not that comfort which taketh from me all sorow for sin [o]: neither desire I that knowledge that makes me forget my selfe [p].

For all that is hie, is not holie; neither is euerie desire pure; nor all that is sweete, wholesome; nor euerie thing that liketh man, pleaseth God [q].

But those benefits are welcome vnto me, which make me humbler than I was before [r]; and readier to forsake my selfe [s].

He whom God hath schooled both by prosperitie, & aduersitie, will arrogate nothing vnto himselfe [t]; but confesse rather his nakednes, & miserie [u].

Giue vnto GOD that which is Gods, and ascribe vnto thy selfe, that

[m] 1. Cor. 12. verse, 6, &c. Hebru. 2, 6. 7. 8.
[n] Matth. 18, vers, 32, &c. Matt. 25, 28
[o] Luk, 6, 24. 25. 26.
[p] 1. Cor. 8, 1.
[q] Luk, 16, 13
[r] Luk. 9, 48. Rom. 11, 20. 1. Corin. 3. vers, 18, &c.
[s] Luk. 9, 23.
[t] 1. Cor. 4, 7.
[u] Iob. 1, 21. Eccles. 5, 14. 1. Tim. 6, 7.

that which is thine : that is, giue GOD thanks for his benefites [x], and ascribe sinne to thy selfe [y], and for sinne thinke thou deseruest punishment [z].

Take the lowest roome, and the hiest shall be giuen thee [a]: for without the lowest, there can not bee highest.

Those whome GOD accounteth chiefest for holines, esteeme themselues for vilest: and the more glorious they are, the more humblie they behaue themselues, being full of celestiall truth and glorie [b], not of vaine glorie desirous.

They which depend vpon God, neuer waxe insolent; and they which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another [c], but seeke it of GOD, whome they wish might bee extolled aboue all thinges, both of themselues, and of all other holie men; and to him-ward alwaies they tend [d].

Wherefore be thankefull in small things, so shalt thou be meete to attaine greater [e].

x 1.Thess.5, verse, 18.
y Dan. 9, 5. 8.
z Deut. 28, verse, 15. 16,&c.
a Prou.25,6. 7.
Luke. 14, 8. 9. 10.
Matt.23,12.
b 1.Cor.1,31
c Ioh. 5,44.
d Psal. 34, 3. 9. 11.
1.Thess. 5,1. 14. 15.
e Matt. 25. verse. 21. 23.

Albeit account euen the least, and vilest gifts, for glorious and greatest. For if you respect the maiestie of the
[e] James. 1,17 giuer [e]; no reward or gift ought to seeme vile, or little.

For that is no small gift, which the most hie God giueth, whatsoeuer it be: yea if he giue thee stripes, and correction, thou oughtest to receiue it in good woorth, in asmuch as it maketh alwaies to our welfare, whatsoeuer he sendeth or suffereth to come vnto vs.

He that would keepe the fauor of God, let him both be thankefull for
[f] Coloss. 3, verse, 17. benefits giuen [f], and patient if they
[g] Colo. 1, 11. be taken awaie [g]; that they may come againe, let him praie: and least he lose them when they are come, let him be wise, and humble.

Chap. 11.

The small number that loue Christ vnfeinedlie.

[a] Luk. 9, 59. Luk. 18, 18. Matt. 19, 16. 22. CHrist hath now adaies manie that loue his heauenlie kingdome [a], but few that will beare his crosse;
[b] Mat. 7, 13. 14. manie that desire comfort, but few aduersitie [b]: manie partakers of his
[c] Iohn. 6, 26 27. meate [c], but few of his continencie.

All

All men would reioise with Christ [d], but few sustaine aduersitie with him [e]. Manie folow Iesus euen to the breaking of bread [f], but few to drinke of his cup [g]: Manie honor him for his miracles [h], but few folowe the shame of his crosse [i]: Manie loue him, while prosperitie dooth last [k], and manie praise, yea & thanke him while they receiue anie comfort at his hands [l]: but if he but hide himselfe, and forsake them for a while, they fall either to bitter complaining, or to vtter despaire.

But they which loue Iesus, not for anie pleasure that they looke to find, but for Iesus sake, they as well in miserie, and sorowe, as in prosperitie commend him [m], and thanke him euermore: which they wil alwaies doo, albeit he should neuer giue them any comfort at all. Such is the force of ye vnfeined loue of Christ, it seeketh neither outward profit, nor it selfe [n].

So that as manie as seeke alwaies for pleasure, maie rightlie be termed hirelings [o]: and such as hunt after profit and lucre [p], loue themselues, more than Christ out of doubt. How

d Matt. 20, vers.20, &c.
e Matt. 26. verse, 56. Mar. 14,50.
f Iohn.6, 26.
g Luke. 22, verse, 54.
h Mar. 7,37.
i Gala.3, 13.
k Mark. 10, verse, 37. 38.
l Iohn. 6,14. 15.
m Mat.5,10. 11. 12. Acts. 5,41. Rom. 5, 3. Rom. 12,12.
n 1.Cor,13,5
o Ioh,10,12. 13.
p Matt. 10. vers. 37,&c. Iohn. 12,4. 5 6

manie will serue Christ freelie with-
q Mat. 10, 8. out gaine [q] ? Or who is so spirituall
r Luk. 18, 28 that will forsake all [r] ? I say, who can
Matt. 19, 27 find him that is truely poore in spirit [s],
s Matt. 5, 3. and bare from all worldlie things ? that pretious felowe may be sought the whole world ouer.

If a man feede the poore with all
t 1. Cor. 13, verse, 3. his goodes [t], he hath yet doone nothing; and if he chastise himselfe with
2. sorowe for his sins it is yet too little; and though he knew all secrets, and all knowledge, he is yet far from the
3. marke; yea, were he most singularlie vertuous, and could burne for religi-
u Luke. 10. verse, 42. on, yet lacks he something, euen one thing which is needfull [u]. And what is that? Euen that, when he hath forsaken all things, he forsake himselfe [x];
x Luke. 5, 11. Luke. 9, 23. and going wholie out of himselfe, re-
y Matt. 10. verse. 37. 38, &c. teine no peece of selfe, or priuate loue within him [y].

When he hath doone, which hee knowes should be done, let him think that nothing he hath doone; neither let him glorie in that hee maie bee great, but confesse rather that he is an vnprofitable seruant, euen as the
z Luk. 17, 10 truth it selfe doth saie [z]. When yee haue

haue done all thinges, which are commanded you, saie; We are vnprofitable seruants: we haue doone but that which was our dutie to doo.

Then at length will he finde himselfe needie, and naked in spirit [a], and may saie with that prophet [b], I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier than hee which can forsake the world, and himselfe too [c], and debase himselfe euen vnder the basest thinges [d].

a Matth. 5, 3.
b Psal. 86, 1.
c Luke. 5, 11
Luke. 18, 29. 30.
d Philip. 2, 5. 6. 7. 8.

Chap. 12.

Of patient bearing the crosse of Christ.

THis seemeth a hard saieng to manie; Forsake thy selfe [a], take vp thy crosse, and folowe me: but those last wordes will be much harder [b], Depart from me ye cursed into euerlasting fire. For they which now gladlie doo heare, and folowe the saieng of the crosse, shall not then dread the heauie sentence of eternall punishment [c].

a Matth. 16, verse. 24.
Marke. 8, 34
Luke. 9, 23.
b Matth. 25, verse, 41.
c Psa. 112, 6. 10.

Then all the seruants of the crosse, which haue liued after the example of him ỳ was crucified, shall approch

[d] VVisd. 5,1 Mat. 19, 28. 29. Luk. 22,28.

vnto Christ with great boldnes [d].

Why then fearest thou the crosse, which is the waie vnto heauen [e]?

[e] Luke. 24, verse, 26. Rom. 8,17. 2.Tim. 2,11. 12.

In the crosse, saluation is; in the crosse, life; in the crosse, aide against enimies; in the crosse, celestiall comfort; in the crosse, strength of mind; ioy of the spirit is in the crosse; in the crosse, the chiefest vertue; perfection of holines is in the crosse; finallie, without the crosse there is neither saluation of the soule, nor hope of eternal life [f].

[f] Galat. 2,19 Galat. 6, 14.

Wherefore take vp thy crosse, and folowe Christ, and thou shalt go vnto eternall life [g]. He went before thee bearing his owne crosse [h], and for thy sake died on the crosse [i], that thou also mightest beare the crosse, & desire to die vpon the same [k]. For if thou die with him, thou also shalt liue with him; if thou suffer with him, thou shalt also reigne with him [l]. For know this, in the crosse, and in dieng all thinges doo consist, neither is there anie other waie vnto life and quietnes, than by the crosse, and dailie mortifieng of thy selfe [m].

[g] Luk. 9, 23. 24. Iohn. 12,25. 26.
[h] Ioh. 19,17.
[i] Gala. 3,13. 1.Pet. 2, 24.
[k] 1.Peter. 2. verse 21,&c.
[l] 2.Tim. 2,11 12. Matt. 16,28. Luk. 22, 28. 29.
[m] Rom. 6,3. 4. Galat. 6,14. Coloss. 3,5.

Whersoeuer thou turnest thy selfe,

or castest thine eies, thou shalt finde neither aboue, nor beneath, a better waie vnto blisse, than by the crosse [n]. [n] Luke. 24. verse, 26. Acts. 14, 22.

Though thou set all things in neuer so good order, yet can it not be auoided, but something thou must suffer either voluntarilie, or against thy will [o], & alwaies run vpon the crosse. For either sicknes of bodie, or sorowe of mind will vexe thee. Either God will forsake, or man afflict, or (which worser is) thou will be a burden to thy selfe: and that in such sort, as no remedie can salue, nor comfort quite thee, but of necessitie thou must bear it, as long as God thinks good [p]. [o] Sirac. 2, 1. [p] Phil. 1, 23.

For it is Gods wil to haue thee suffer miserie without comfort [q], that thou maist submit thy selfe wholie vnto him, and be more humble thorough aduersitie [r]. [q] Matt 27. verse, 46. [r] Ps. 119. 67. 71.

No man so feeleth the paines of Christ in his mind, as he which hath suffered the like himselfe [s]. [s] Gal. 6, 17. Philip. 2, 17 30.

So that the crosse is prepared, and abideth for thee in euerie place, neither shalt thou escape it, run where thou wilt [t]: for wheresoeuer thou becommest, thou bearest thy self about, [t] Ioh. 16, 1. 2. 20. Galat. 6, 12.

[v] Rom.7,14. and shalt finde thy selfe alwaies [u].

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, euerie where thou maist finde the crosse; and alwaies thou must haue patience, if thou wilt enioie the peace of minde, & crowne of rest [x].

[x] Luk.9,24. Luke.21,19.

If thou wilt carrie the crosse willinglie, the crosse will carie thee euen to ye desired end; namelie where miserie hath an end [y], which will not be in this world [z]. But if thou beare it grudginglie, thou dooest increase thy burden, and presse downe thy self the more, and yet must thou beare it doo what thou canst [a]. If thou escapest one miserie, thou shalt assuredlie fall into another [b], and perhaps into a woorser.

[y] Reu. 7,17. [z] Ioh. 16,20 33. [a] Prou.14,14 [b] Matth. 19. verse.22,&c 2.Tim. 3,12. 13.

Thinkest thou to escape that which no mortall man could euer yet [c]? What man euer liued in the worlde without his crosse and miserie [d]? Yea euen our Lord and Sauior Christ was no one houre without griefe, & troble while he liued here on earth [e]. For Christ suffered [f], & so entered into his glorie, & wilt thou seeke another path

Iudith.8,11. 14 [c] Iob. 5,7. 17 Iob. 14,1. [d] Psal. 34,19 Acts.15,15. 22. [e] Luk.9,22. [f] Luke. 25, verse, 26.

& not walke in this kinglie hiewaie? The whole life of Christ was euen a meere crosse, & vexation [g], and wilt thou seeke for rest, and quietnes?

Thou art out of the waie, surelie thou art out of the waie, if thou lookest for anie thing but miserie in this world: seing the whole life of mortall man is full of troubles, and compassed about with calamities [h]. And the more godlie a man is, the more often dooth hee suffer aduersitie, for the soarenes of his affliction encreaseth thorough his loue of God [i].

And yet is not this man of whome we speake without comfort, inasmuch as he beleeueth that by this crosse he shall reape much fruite [k].

For whilest willinglie he commeth vnder the crosse, it falleth out, that the whole burden of troubles is turned vpon the confidence of Gods heauenlie comfort [l]: and the more the flesh by calamitie is weakened, the more the spirit is confirmed by the comfort of mind [m]. Yea so is he strengthened manie times through the feeling of trobles, & aduersitie (of such force is his loue which suffereth

g Esai. 53, 3. Iohn. 7, 7. Iohn. 15, 18

h Iob. 14, 1. 22.

i Rom. 8. 35. 36. 2. Co. 12, 10. Philip. 1, 14. 20 21.

k Psa. 94, 19. Rom. 5, 3. Iames. 1, 3.

l Psal. 34, 22. Psalm. 91, 2. 9. 2. Cor. 7, 12.

m Rom. 7. vers. 23, &c. Roman. 8, vers. 10, &c. 2. Cor. 4, 16

n 1.Pet.2,21 after the ensample of Christ[n]) that he
o Rom.6,5. would not wish to be without sorow,
Rom.8,35. & affliction [o]. For he beleeueth that
2.Tim.2,3. 11. he is the more acceptable to God,
12. the more he can suffer for his sake [p].

p Acts.5,41. And yet is it not by the power of
2.Cor.4,16. 17. man, but of the mercie of God, that
18. hee can in his fraile flesh loue, and
through the zeale of the spirit set vp-
q Gal.5,16. on those things [q], which man by na-
24. Phil.4,13. ture dooth flie and abhor.

1.Tim.1,12. For man of himselfe cannot endure
the crosse, loue affliction, tame and
bring vnder the bodie, shun promo-
tion, abide to be reuiled, despise him-
selfe, yea couet to be despised, beare
aduersitie, and contemne the prospe-
r Luk.22,32 ritie of this world[r].

40. If thou depend vpon thy selfe [s],
46. thou shalt doo none of these thinges:
2.Cor.1,4. 8. but if thou trust in God, he will send
s 2.Cor.4,7. thee comfort from aboue [t], whereby
t Ioh.16,7. the world, & the flesh shalbe brought
v 2.Cor.12,9 10. vnder thy subiection [u]. Yea thou shalt
x Psal.91,5. not feare the malice of the diuell [x], If
y 1.Pet.5,9. thou be stedfast in faith [y].

Thou therefore suffer affliction as
z 2.Tim.2,3. a good souldior of Iesus Chtist [z], who
a 1.Pet.2,24 for thy sake was crucified [a].

Pre-

Prepare thy selfe to suffer much aduersitie, and sundrie incommodities in this miserable life: for asmuch as such is thy lot wheresoeuer thou becommest, or lurke where thou wilt, yea by no meanes shalt thou escape these troubles, but must beare them of necessitie[b].

Drinke hartelie of the Lords cup[c], if thou desirest to be his friend and companion.

[b] Luke. 21. verse, 19.
[c] Matt. 20. 22,23.

And as touching consolation, refer that to the will of God, let him giue it at his discretion: but yeeld thou thy selfe to the bearing of aduersitie, and let it be thy ioy[d]. For the afflictions of this present time, are not answerable to the glorie which shall be hereafter[e], though thou couldest beare them all thy selfe.

[d] Acts. 5, 41. Iames 1, 2.
[e] Rom. 8, 18.

After thou art come vnto that passe, that thou canst with pleasure and ioie endure aduersitie for Christes sake, thinke thou art an happie man, which hast found the kingdome of heauen heere on earth[f]. On the other side, as long as it greeueth thee to beare it, so long art thou in ill case, vexed euerie where with the flight of

[f] Mat. 5, 10.

g Prou. 10. verse, 29. misserie [g]. But doo thy dutie, that is, prepare thy selfe to the crosse, and to die, and in short time shalt thou be assisted, and finde quietnes [h].

h 1.Pet.4,12 13.

i 2. Cor. 12, verse. 2.

If thou wert taken vp euen into the third heauen with Paule [i], yet wert thou not assured that none aduersitie shal come to thee. I will shew him, saith Christ [k], how manie thinges he must suffer for my Name sake.

k Acts. 9, 16

So that of necessitie thon must suffer, if thy mind be to loue, and serue Christ euermore [l].

l Luk. 9, 23.

And would to God thou wert counted worthie to suffer for the Name of Iesus [m]; then what glorie to thy selfe [n], ioy to the saints of God [o], and profit to mankinde [p], would arise! For all commend patience, though few will suffer [q]. Doubtles there is great cause why thou shouldest endure litle for Christ, seeing thou canst suffer a great deale more for the world [r]. And know this for a truth, that thou must liue by dieng to the selfe [s]. And the more a man dieth to himselfe, the more he liueth to God.

m Acts. 5, 41
n Rom. 5, 2.
o 1. Cor. 12, vers, 26, &c.
p Coloss. 1. verse, 24. 2. Tim. 2, 10
q Matt. 26. verse, 56.
r 1. Cor. 9. verse, 25.
s Roman. 6, verse. 8, &c. 2. Tim. 2, 11.

No man is meete to comprehend celestiall things, vnles he can be content

tent to beare aduersitie for Christ his sake [t]. t Rom. 8, 35

To conclude, nothing is either more acceptable in the sight of God, or profitable for thy selfe in this life, than willinglie to suffer aduersitie for the name of Christ; in so much that, if choise were giuen, thou shouldest choose to suffer for Christ rather thā to be refreshed with much consolation [u]: for so shalt thou become the more like to Christ [x], and all his holie seruants [y].

v Rom. 12, verse, 12. Galat. 6, 14.
x Ioh. 15, 20. 1. Pet. 2, 21.
y Matt. 5, 11. 12.

Neither dooth our comming forward consist in the store of pleasures, and comfort, but rather in bearing great euils, and aduersitie [z].

z Rom. 5, 3. Iames. 1, 2.

And if anie thing had bin better, or more expedient for man than to suffer miserie [a], doubtles Christ would haue showne the same both by words, and deeds. But now in plaine words he doth counsell both his owne disciples, and as manie as are desirous to folow him, to beare the crosse, in these words [b]: If anie man wil folow me, let him forsake himselfe, and take vp his crosse, and folow me.

a Ioh. 14, 27.
b Matth. 16. verse. 24. Mark. 8, 34. Luke. 9, 23. Luke. 14, 27.

Therefore all things being read ouer

ouer and ouer, and put in practise, let
[c] Acts. 14. verse. 22. this be the end of our speech [c]: By
manie afflictions we must enter into
the kingdome of God.

Thus endeth the second booke.

The third Booke of *the Imitation of* Christ.

Chapter 1.

Of the spirituall communication betweene Christ, and the *faithfull soule.*

I Will harken what the Lord within me will saie [a]. Blessed is the soule, which heareth the Lorde speaking within hir, and from his mouth receiueth the worde of comfort.

[a] Psal. 85, 8.

Blessed are the eares, which can heare when God whispereth, and doo naught regard the noise of the world [b]. Yea blessed are the eares, which listen not to the outward sound, but to the

[b] Psal. 38, 13. 14.

the truth ſpeaking to the hart [c].

Bleſſed are the eies which are cloſe from ſeeing outward, but open to behold inward things.

Bleſſed are they, who pearſe vnto ſpirituall things, and prepare themſelues more and more by daily meditations [d] to come vnto the knowledge of Gods heauenlie myſteries.

Bleſſed are they who reioice in ſeruing God,& caſt off al thoſe things as maie withdraw them frō ſo doing [e].

O my ſoule, conſider theſe things, & baniſh frō thy mind carnall affections [f], ſo ſhalt thou vnderſtand what thy Lord God will ſaie within thee [g].

Thus ſaith thy freend: I am thy ſaluation [h], thy peace [i] and thy life [k]; ſticke vnto me, and thou ſhalt finde quietnes [l]. Leaue all worldly thinges [m], and ſeeke after heauenly [n]. For what are all things in this world, but vaine [o]; or what good can they doe, if God forſake thee [p]?

Wherefore all thinges renounced, ſeeke vnfeinedlie to pleaſe GOD [q], that thou maiſt attaine vnto the true felicitie [r].

c Pſa. 94, 12. Matt. 16, 17. Iohn 8, 43.
d Pſal. 1, 1. 2.
e Luk. 10, 41. 42.
f Gal. 5, 19. 20, &c.
g Pſal. 85, 8.
h Ephe. 1, 7. Epheſ. 2, 5.
i Ioh. 16, 33.
k Ioh. 14, 6.
l Matth. 11, verſe, 28. 29. Epheſ. 2, 14.
m Lu. 16, 13. Luk. 12. 15, 16, &c. Matt. 6, 24. 25.
n Luk. 12, 31 Coloſſ. 3, 2.
o Eccl. 2, 11.
p Mat. 16, 26 Mark. 8, 36. Luk. 9, 25.
q Eccl. 12, 1, 13. Roma. 12, 1. 11.
r Reu. 2, 26.

Chap.

Chap 2.

That the truth speaketh inwardlie without noise of words.

SERVANT.

SPeake Lord; for thy seruant hea-
a 1. Sam. 3, verse, 10. reth [a].

I am thy seruant: ô giue me vnder-
b Ps. 119, 34 standing [b], that I maie learne thy sta-
tutes.

Incline my soule vnto the wordes of thy mouth, euen vnto thy wordes
c Deut. 32, 2. which stil downe like the dewe [c].

The Israelites said vnto Moses in
d Exo. 20, 19. Deut. 5, 27. Heb. 12, 18. 19, &c. old time [d], Talke thou with vs, and we wil heare, but let not God talke with vs, least we die. But I praie not so, Lord, I praie not so; but with the Prophet Samuel rather I beseech thee,
e 1. Sam. 3, verse, 10. Psalm. 58, 8. saieng [e], Speake Lord, for thy seruant heareth.

And let not Moses, nor anie other prophet speake to me, but thou Lord, which inspirest, and lightenest all the
f 2. Pet. 1, 21. John. 1, 9. prophets [f], speake thou to me. For thou canst instruct me without their helpe, but they can profit nought
g 1. Cor. 3, 7. without thee [g].

h Ioh. 14, 16. John. 15, 26 John. 16, 7. They may sound out words in mine eare, but they bring not the spirit [h].

They can speake trimly, but if thou hold thy peace, they inflame not the mind [i]. They teach the letter, but thou openest the meaning [k]. They talke of deepe things, but thou vnlockest the sense of that which was sealed vp [l]. They pronounce the commaundements, but thou helpest to fulfil them. They shewe the way, but thou giuest strength to walke in the same [m]. They deale outwardlie with the senses, but thou teachest & lightenest the mindes [n]. They water, but thou giuest the increase [o]. They crie with open mouthes, but thou giuest wisedome vnto the hearer [p].

So then, let not Moses talke with me, but speake thou my Lord & God, which art the euerlasting truth, least I die, and proue vnfruteful: and least, being outwardly admonished, & not inwardly inflamed, the word heard, not done [q]; knowen, not loued [r]; beleeued, not obserued [s], make vnto my condemnation.

Wherfore speake Lord, for thy seruant heareth [t]. For thou hast the words of eternal life [u]. Speake to me euen that which may be to the comfort

[i] Mat. 7, 28. 29.
[k] Reue. 5, 9.
[l] Rom. 16, verse, 25. 26. Coloss. 1, 26 27.
[m] 2. Pet. 1, 2
[n] Ephes. 1, vers. 15, &c. 18.
[o] 1. Cor. 3, 6 7.
[p] Ioh. 6, 68.
[q] Mat. 7, 26. 27. Matth. 13, 19
[r] Rom. 2, 8. 13.
[s] Iam. 1, 22. 23, &c.
[t] 1. Sam. 3, verse, 10.
[u] Ioh. 6, 68.

fort of my soule; to the amendment of my life; and to the aduauncement of thine euerlasting glorie, *Amen.*

Chap. 3.

That the wordes of God with al reuerence should be heard, and that they are *not vnderstoode of most men.*

LORD.

SOnne heare my wordes, for they are most comfortable, and excell the knowledge of Philosophers, and wise men of this world [a].

a Prou.9,10. 1.Cor.1,18.

My words are spirit, and life [b], and are not to be waied by the sense of man, nor drawen to serue for vaine pleasure, but must be heard with silence, and receiued with humilitie and greedines.

b Iohn.6,63

SERVANT. Blessed is the man [c], whome thou chastisest, ô Lord, and teachest in thy Lawe, that thou maist giue him rest from the daies of euill, whiles the pit is digged for the wicked.

c Psa.94, 12. 13.

LORD. I both inspired the Prophets in old time [d], and cease not in these daies to speake vnto all: but manie are deafe and will not heare my words [e]. Most harken vnto the world rather

d 2.Pet.1,21 2.Tim.3, 16.

e Esa.42, 19. 20.

rather than to God, and more gladlie obeie the desire of the flesh [f], than his heauenlie will. [f] Rom. 8, 5. 6. Galat. 5, 16. 17.

The world promiseth but temporal, and small things, and they serue it euen with greedines [g]. I promise most excellent, and eternall things [h], and men care not for them. [g] Luk. 16, 13 14. [h] Esai. 64, 4. Esai. 23, 18. Matt. 7, 11. 1. Cor. 2, 9.

Who with such a desire serueth, and obeieth me in all things, as they serue the world [i], and the prince thereof [k]; Be ashamed hereof, and if thou wouldest know why, hearken: for small wages manie run a great waie: but for eternal life few wil once step their foote out of doores [l]. Filthie gaine is earnestlie sought for; for one pennie sometime they shamefullie contend; for a vaine thing, and small reward men feare not euen to wearie themselues night and daie: but for goods immutable, for a reward vnestimable, for honour endles, and immortal glorie they will take no paines. [i] Matt. 7, 13. 14. [k] Ioh. 14, 30 [l] Mat. 7, 13. 14.

Wherefore blush I saie, thou slothful, and whining seruant, that they shal be more readie to fall into the pit of hel, than thou to come vnto heauen; that they shall take more plea-

sure

sure in vanitie than thou in the truth.

Againe, they manie-times misse of their purpose, but what I promise I fulfil; & he that trusteth in mee speedeth wel [m]. That which I promise in words I performe in deede [n], to him which continueth constant vnto the end in louing me [o]. I reward al good things, and I am a diligent examiner of al religious men [p].

Write my words in thine hart, and meditate earnestlie thereupon. For in the time of tentation they will doo thee good [q].

That with reading now thou doest not conceiue, in the time of curing thou shalt vnderstand. And two waies I am wont to cure mine elect, to wit, by tentation, and by comfort [r]: and two waies I instruct them dailie, first by reprehending their wickednes, then by exhorting to proceede in vertue, and godlines.

He that heareth my words [s], and despiseth them, hath that whereby he shal bee condemned in the daie of iudgement.

m Ps. 37, 34. Psalm. 22, 4. 5.
n Esa. 46, 11.
o Matt. 10, 22. Mark. 13, 14.
p Hebru. 11, vers. 36, &c.
q Ps. 119, 92.
r 1. Sam. 2, 6. 7. Psalm. 66, 8. verse, 9, &c. Psal. 94, 12. 13. 19. Tobi. 13, 2. VVis. 16, 11. 13.
s Ioh. 5, 24. 29. Iohn, 12, 48. 2. Cor. 2, 15. 16.

Chap.

Chap.4.

A praier for the attaining of the true knowledge of Gods heauenlie wil *and for zeale in religion.*

SERVANT.

O Lord my God which art al my goods and riches, what am I that I dare speake to thee? I am thy poore seruant, & a vile worme [a], yea much more vile, and poore, than I either know, or dare showe foorth [b].

And yet, Lord, remember euen this one thing, that I am nothing, that I haue nothing, that I am nothing worth. Thou alone art good [c], thou alone art righteous [d], thou alone art holie [e], thou canst al [f], thou doest al [g], thou fillest al, [h] onelie the wicked thou sendest emptie awaie [i].

Remember, O Lord, thy tender mercies [k], and fil me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnles thy mercie and fauour do hold me vp [l]?

Turne not thy cheereful countenance from thy seruant [m]; defer not to heale me from daie to daie; with-

draw

a Iob.25, 6.
b Luk.18, 13
c Mat.19, 16 17.
d Iob.9, 32. Sirach. 18, 1
e Deu.32, 4.
f Iob. 11, 7. 8, &c.
g Esai.44, 6. 7, &c.
h 1.Kings. 8, verse, 27. Psal.139, 7. 8, &c.
i 1.Sam.2, 7. 8. Luke.15, 53
k Psal.25, 6. Psal. 98, 8. Luke 1, 54.
l Ps.119, 41. 76. 77, &c.
m Psa.51, 11.

draw not thy comfort, that my soule
n Psa.143,6. be not as the thirstie land [n].
o Psa.143.10 O Lord, teach me to do thy wil [o],
8. teach me to walke worthilie, & hum-
p 1 Corin.1, blie in thy presence. For thou art my
verse, 30. wisedome [p],& knowest me in deed [q].
q Ps. 139,1. Yea,thou knewest me not onely afore
2,&c. I was conceiued in my mothers
r Psal.90, 2. wombe,but also afore the verie world
Rom.8, 29. was made [r],So be it.
30.

Chap.5.

That we must walke sincerely,and humblie before God.

LORD.

SOnne, walke thou vprightly in my sight,& seeke me alwaies in single-
a Matt.5, 8. nes of mind [a].

He that walketh vprightly,walketh safelie: for the trueth deliuereth him from deceiuers, and slanders of the wicked. And if the trueth shal make
b Ioh. 8, 32. you free [b], you shal be free in deede,
36. and feare nought the vaine words of men.

SERVANT. Truth Lord: therefore I beseech thee deale so with me: that is, let thy truth instruct me, defend me, and bring mee to a blessed
c Psal.43. 4. end [c]. Yea,let the same thy truth de-
liuer

liuer me from al wicked lustes,and in-
ordinate affections : so wil it come to
passe , that I shal enioy a wonderfull
freedome of the mind [d]. d 1.Ioh.3,19.

LORD. And I wil teach thee what
is right, and acceptable in my sight [e]. e Psal.25, 4.

Call thy sinnes to remembrance 5.
continualie, & that with hartie sobs,
and sorow [f], and neuer brag of anie f Ioel. 2, 12.
good deeds, which thou hast done [g]. 13.
Ezec.18,30.
For in verie deede thou art a sinner [h], 31.
and subiect to manie infirmities of 32.
the mind; yea by nature alwaies thou g 1.Cor.4,6.
tendest vnto vanitie [i], and maist ea- 7.
h Psa.143,2.
silie fal, easilie be ouercome, and ea- i Gen.6, 5.
silie troden downe , and cast to the Gen.8, 21.
ground [k]. k Rom.3,23.

Finalie thou hast nothing wherein
to boast [l]: but manie things to make l 1.Cor. 4, 7.
thee humble ; being much weaker
than thou canst perceiue . So then
looke that none of thy deedes seeme
great in thy sight,or excellent,or pre-
tious,or wonderful ; yea , count no-
thing excellent,nothing glorious, no-
thing commendable,and to be sought m Ps.119,14
for in deede , but onlie that which is 24.
eternal [m]. 35.
50,&c.

Let the euerlasting truth like thee
aboue

n Psal.57, 9. 10. aboue al things [n]; and thine extreme
Psal. 108, 3. vilenes mislike thee [o].
4. Feare nothing, flie nothing, mislike
Psal. 117, 1, nothing so much as thy sinnes, and
2. wickednes [p], they should more dis-
o Ps.108, 12. p Psal. 119, quiet thee, than the losse of the dee-
verse. 128. rest things in the world.
130. Some behaue themselues not sin-
135. cerelie enough towards me, seeking
158. Psa.139, 19. out earnestlie, through curiositie and
20. pride, my secrets, and mysteries, ne-
21, &c. glecting themselues and their salua-
q Rom.1, 21. tion [q]: these felowes, by reason of
Rom. 2, 17. 18, &c. their pride and curiositie, fal manie-
1.Cor.13, 2. times into greeuous tentatious [r],
r Rom.1, 26. through my displeasure.
28. But stand thou continually in awe
2.Thes.2, 11 12. of the heauie sentence of the almigh-
s Psa.90, 11. tie God [s], and search not out the
Pro. 28, 14. works of the most Hi e, but search out
Phil, 2. 12. painfullie both how much euil thou
hast committed, and what good thou
hast left vndone.

Somes religion is altogither in
t Mat.23, 5. their books, or in pictures, or in some
23, &c. outward signes, and ceremonies [t];
v Mat.7, 21. some haue it in their mouth [u], but not
22.
23. in their heart. And contrariwise some
Esai.29, 13. being cleere in minde, and pure in
heart,

heart [x], do couet alwaies after heauenlie things [y], hearken vnwillingly vnto earthlie matters, and serue the necessities of nature with griefe, and sorow: and these men perceiue what the spirite of truth speaketh within them, how it teacheth them to despise earthlie, and to desire celestial things; to contemne the world, & to wish for heauen, night and daie [z].

x Mat. 5, 8. Iohn. 4, 23. 24.
y Col. 3. 1, 2.
z Psal. 1, 1. 2. Philip. 3. 8. Colos. 3, 2.

Chap. 6.

A praise and thankes-giuing to God for his benefits.

SERVANT.

O Celestial father, father of my Lord Iesu Christ [a], I praise thee for vouchsafing to remember mee a poore, and sinful wretch [b].

O father of mercie [c], and God of al comfort, I yeeld thee humble thanks, for refreshing me, vnworthie al comfort, with thine heauenly comfort [d].

Euermore wil I praise, and magnifie thee togither with thine only begotten Sonne, & the holie Ghost the comforter [e] for euer and euer [f].

O Lord my God, which louest mee so holilie, I wil reioise with mine whole

a 2. Cor. 1, 3.
b 1. Cor. 15, verse, 9. 10
c 2. Cor. 1, 3.
d 2. Cor. 7, 6
e 1. Ioh. 5, 7.
f 1. Tim. 1, 17

whole hart, when thou shalt come into my mind.

Thou art my glorie, and the ioy of mine hart: thou art mine hope and
g Psa. 59, 16. refuge in the daie of my trouble [g].

But forasmuch as yet I am weake, and of smal power, I haue great need of thine assistance, and comfort:
h Psa. 106, 4. wherfore visit me oftener [h], & schoole me with holie discipline.

Set me free from wicked affections of the mind, and heale my soule of al vnbridled desires, and sinnes, that being inwardly healed, and purged thoroughlie, I may be made fit to loue, strong to suffer, and constant to con-
i Psal. 23, 4. Psalm. 59, 9. 17. tinue [i], *Amen.*

Chap. 7.

The praise and force of godlie loue.

a Rom. 8, 35, 1. Cor. 13, 4. 5, &c.

Loue is a great thing, doubtles loue is an excellent thing; it can make that which is heauie light; and carrie that equalie which is vnequal. It beareth a burden & feeleth it not; and conuerteth al sower things into sweete and sauourie: I saie that noble loue of Iesus driueth one to aduenture great things, and forceth alwaies

to come vnto perfection[b].

Loue wil be aboue, and can not be kept downe by anie abiect thing[c]. Loue will be free, and loose from all worldlie affections, that neither her inward sight be dimmed, nor shee be eyther intangled by worldlie prosperitie, or subdued by aduersitie. Loue is most sweete, most strong, most high, most large, most comfortable, most perfect: nothing is better than loue either in heauen aboue, or in earth beneath. For it ariseth from God[d], and resteth on God aboue al things.

He that loueth, flieth, runneth, reioyseth, is free and cannot be bound; he giueth al for all, and hath al in al, as he which resteth in one aboue all which is most high[e], from whome euerie good thing doth spring, and arise[f]. He respecteth not gifts, but looketh on the giuer aboue al.

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, waies no labour, contendeth aboue strength, and considers not whether a thing maie be doone or no; for it counteth nothing harde, or

[b] Eph. 3, 17. 18, &c.

[c] The force and power of true loue you may behold as in a glasse, Ro. 8, 35, &c. Rom. 14, 1, &c. Ro. 15, 1. &c. 1. Cor. 13, 1, &c. 1. Tim. 1, 5. 2. Pet. 1, 5, &c 1. Ioh 2, verse, 7, &c. 1. Ioh. 4, 7. Act. 2, 42.
44
45
46
47

[d] 1. Ioh. 4, 7. 16

[e] 1. John. 2, verse, 5, &c.

[f] Iam. 1, 17.

vnpossible. Therefore loue can doe al things: and he that loueth, bringes manie things to passe, if he faint, and tire not.

Loue waketh, and sleeping slombreth not; labouring tires not; loaden faltereth not; terrified dismaieth not, but as a quicke flame, and burning torch breaketh foorth vpward, and safelie pearceth out.

He that loueth; knoweth what this meaneth. A great crie in the eares of God, is the ardent affection of the minde, while it saies; O my God, my loue, thou art all mine, I am wholie thine. Raise vp in mee a vehement loue, that I maie taste [g] with the inner mouth of mine hart, how sweet it is to loue. And swimme as it were in the streames of loue.

g Psal. 34, 8.

Grant that I may so burne in loue, that through the heate of desire I maie exceede my selfe [h]: that I maie sing the ballad of loue, followe thee my louer a-loft, and set foorth thy prayses with such a zeale, that euen my heart maie faint againe: that I maie loue thee more than my selfe; yea neither loue my selfe, nor anie

h Psal. 18, 1. Psal. 119, 97. 103.

anie other, that loue thee vnfeinedlie, but in thee, and for thee, euen as the lawe of loue that shineth out of thee commandeth, and dooth require.

Loue is swift, sincere, godlie, pleasant, and fruitful, it is strong, patient, faithful, wise, long-suffering, and manlie; loue seeketh not her owne [i]. For there loue perisheth, where anie serues himselfe.

[i] 1. Cor. 13, verse, 5.

Loue is circumspect, modest, iust, not daintie, not light, not giuen to vanities; but sober, chast, constant, quiet, and temperate in al the senses.

Loue obeieth betters, despiseth it selfe, feareth, thanketh, trusteth and hopeth alwayes in God, yea when God seemes to abhor it [k].

[k] For without paine, none liue in loue.

He that is not prepared to suffer al things, and to yeelde himselfe to the pleasure of his friende, is vnwoorthie to be called a friend.

To conclude, a friende must receiue al, euen hard, and bitter things in good part for his friendes sake, and neuer leaue him in the time of aduersitie [l].

[l] Rom. 5, 7. 8, &c.

The third booke

Chap.8.

Howe to trie a true friende; also, how to resist the enemie.

LORD.

MY sonne, as yet thou art not a stoute, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off [a], and ouer-greedilie thou seekest consolation.

A valiant louer endureth tentations, and giueth no eare to the subtile persuasions of the enemie: and therefore he so liketh prosperitie, that with aduersitie he will not be troubled [b].

A wise louer respecteth not so much the gifte of the louer, as the loue of the giuer; hee looketh more on the minde, than on the thing; and waieth no giftes in respect of his friend.

The noble louer resteth not in the gift, but in me aboue all gifts.

Neither must thou by and by be out of heart, though sometime thou thinke not so reuerentlie, as thou wouldest, either of mee, or my seruants.

[a] 1. Iohn. 4, verse, 18.

[b] Psal. 19.8, Acts. 2,44. 1.Pet.5.10.

That good and ſweete affection, wherewith thou art delighted nowe and then, is an affection of preſent fauour, and a certaine fore-taſte of the celeſtiall contrie, on which fore-taſte thou muſt not too much depende, becauſe it altereth manie-times. But to ſtriue againſt the wicked motions of the minde, and to deſpiſe the intiſements of Satan[c], is doubtles a valiant exploit, highlie pleaſing God.

[c] 1.Pet.5,8.9.

So that no cauſe is there why theſe abſurd imaginations, which are wont to ariſe of euerie tryfling occaſion, ſhould ſo torment thee: perſeuere conſtantlie in thy purpoſe[d], and ſerue God with an vpright affection.

[d] Pſal. 25, 2. Pſal.27, 14.

Neither is it an illuſion, that thou ſuddenlie ſometimes art rauiſhed vp on hie, and by and by caſt downe vnto the old vanities of the mind[e]: which, foraſmuch as thou ſuffereſt them rather againſt thy will[f], than willinglie, as long as they diſpleaſe thee, and thou ſtruggleſt againſt them, they are rather profitable than hurtful.

[e] 2. Cor. 12. verſe, 7.

[f] Roman. 7, verſ. 17, &c,

Know this for a certaintie, the drift of the old enemie is to hinder thy ſtudie of godlines, and to withdraw thee

[g] 1.Pet. 5, 8. from all exercise of religion [g], that is
to say, from the godly remembrance
of the paines of Christ, from the care
of thy saluation, & from thy purpose
[h] Matth. 13, verse, 25. 39 to goe forward in well dooing [h].

Many wicked cogitations doth the
[i] Matth. 13, verse, 25, 26 enemie bring into thy minde [i], to
make thee to loath & abhorre prayer,
and the reading of the holie Scrip-
tures. Hee can not abide an humble
confession of sins, and if hee could,
hee would withdrawe thee also from
the communion.

But beleeue him not, though ma-
nie-times he laie snares to entrappe
thee, care not for him. Turne them
vpon his owne pate, when he prouo-
keth thee to wickednes, and saie vnto
[k] Mat. 4, 10. him [k], Auoide Sathan, thou vncleane
spirit, blush thou cursed wretch, thou
which puttest these thinges into my
head, auoid I saie; thou wouldest car-
rie me awaie from my God, but thou
shalt not For Iesus will assist me, and
so thou shalt but get a shamefull foile.
I had rather die, and suffer anie thing,
[l] Roman. 8, vers. 35, &c. than consent to thee [l]. Wherefore be
quiet, and holde thy peace; for I wil
not heare thee though thou trouble
me

me neuer so much [m]. The Lord is my light, and my saluation [n], whom shall I feare? The Lorde is the strength of my life, of whome shal I be a-fraide? Though an host pitched against mee, mine heart should not be afraide, the Lord protecting and safely deliuering me.

[m] Matth. 16, verse, 23.
[n] Psal. 27, 1.
3.

Thou therefore striue couragiouslie as a good souldier [o]: & if at any time of infirmity thou fal, take a better hart vnto thee, & doubt not of mine especial fauor [p]: & in anie wise beware of pride, & arrogancie, a cause why many are led into error, & fal into blindnes almost incurable manie times [q].

[o] 2. Tim. 2, 3
[p] Psal. 91, 2. 3.
[q] Rom. 1, 21. 24, &c.

Let the fal of those proud ones, foolishlie arrogating too much to themselues [r], bee a continuall warning to thee to beware of pride.

[r] Rom. 11, 18 19 20
1. Pet. 5, 5.
Luke. 18, 14.
Esai. 14, 10. 11, &c.
2. Pet. 2, 4.

Chap. 9.

Of modest concealing the benefits of God.

LORD.

SOnne, it is good and profitable for thee to keepe close the zeale of religion that GOD hath giuen thee not to commende the same too insolentlie with wordes, or to praise it

out of measure; but rather to despise thy selfe, and, as one vnworthie those so excellent gifts, to feare [a].

[a] Ro. 11. 20. 1. Cor. 4. 6.

7 Thou must not sticke too much vnto that affection, which may easilie be changed into the contrarie.

Thinke while thou hast the fauour of God, how miserable and wretched thou shouldest bee without his fauor [b]: and thinke not that thy comming forwarde in godlines consisteth onelie in hauing the benefite of Gods heauenlie comfort, but also if thou canst patientlie, and quietlie endure the want thereof [c], in such sort that thou faint not in prayer, nor omit altogether thine accustomed exercises, but aswel as thou canst, discharge that which is in thee to doe, and neglect not thy dutie for the vnquietnesse of mind which thou feelest in thy selfe.

[b] Rom. 3, 24. Rom. 5, 1. 2, &c. 1. Cor. 15, 10 Ephes. 3. 7.

[c] Rom. 5, 3. Iames. 1, 2. 3. 4.

For manie, when things fal not out euen as they would haue them, are by and by either impatient, or careles [d].

[d] Luk. 8, 13

It is not alwaies in the power of man to dispose his affaires at his pleasure [e], but God it is that both giueth and comforteth [f], both when he wil,

[e] Iere. 10, verse, 23.
[f] Phil. 2, 13. Rom. 9. 16.

and what he will, and whome he wil, and as he wil himselfe.

Some through a blind deuotion haue cast themselues awaie, whilest, endeuoring aboue their strength, they consider not the corruption of their nature, but followe the affection of their minde, rather than the iudgement of reason: the which, because they tooke in hande more than Gods will was they should, did quicklie forgoe the fauor of God: and they which made their nests in heauen, became
poore, vile, and forsaken [g], that the af- [g] Esa.14,10.
flicted and poore might learne not to 11.
flie with their owne winges, but with 12.
my fethers. 13.
14.
As for such as are but younglings, 15.
and not trayned vp in the waie of the Luke.1,51.
Lorde, they vnles they harken to the 52.
counsel of the wise, may easilie be de-
ceiued, and ouerthrowen [h]: yea, if [h] Prou.12,1.
they folowe their owne braine before Prou.13,1.
14.
such as haue experience, they are in 18.
the greater danger; because they wil not be withdrawen from their opini-
on once conceiued [i]. [i] Pro,21,29.

It is seeldome seene that selfe-wise men wil yeeld to anie.

And therefore better is it to haue small wisedome with modestie, than profounde knowledge with a proude minde: yea, better is it to haue little, than hauing much to waxe proud [k].

k Prou. 11,2. Prou. 15,25.

Hee dealeth not circumspectlie enough, that giues himselfe wholie vnto pleasure, forgetting his old aduersitie, and the chast feare of the Lord, the propertie whereof is to be alwaies wearie that it leese not benefites receiued [l].

l Roman. 11, verse, 20. 21.

And he is not vertuouslie wise, that in the time of miserie despaireth ouer much, and reposeth lesse confidence, and trust in mee, than he should. He which in time of peace is too secure, in the time of war is out of heart commonlie, and of no courage.

Haddest thou the waie to behaue thy selfe modestlie, and lowlie [m], and to gouerne thy spirites aright, thou couldest not so easilie fall into perill, and blame.

m Matth. 11, verse, 29.

It is a point of wisdome, while thou art hoat in the spirit, to consider what would fal out, if the light should go awaie [n]: and againe, when that comes to passe, to thinke that it may returne

n Iob. 17, 11. 12.

againe,

againe, being therefore with-drawen by me, that both you thereby may be the wiser [o], and I the more glorious. [o] Ps. 119, 71.

For commonly thou shalt find such triall more profitable [p], than if continuallie thou enioiedst prosperitie at thine harts desire. [p] Iam. 1, 2. 2. Pet. 1, 6.

For thou art not vertuous, though thou haue heauenlie visions, and consolations [q], learning, and hie degree, vnles withal thou haue true modestie [r], christian charitie [s], and zeale of religion [t], vnlesse thou vnfeinedly despise thy selfe, and reioice that others do despise and contemne rather than honor and commend thee [u]. [q] 1. Cor. 13, verse, 1, &c. [r] Matth. 5, verse, 5. [s] 1. Cor. 13, verse, 2, &c. [t] 1. Cor. 10, verse, 31. Colos. 3, 17. [v] Mat. 5, 11. 1. Pet. 4, 14.

Chap. 10.

That man must debase himselfe in the sight of God.

SERVANT.

I Dare speake vnto my Lord, though I am but dust and ashes [a]: and if I should make anie better of my selfe, thou standest against me, and my sins beare witnesse against mee [b], which I can not gaine-saie. [a] Gen. 18, 27. [b] Iob. 9, 20. 30 31

But if I make none account of my selfe; but, laying aside proud imaginations [c], esteeme my selfe for dust, as [c] Luke. 18, verse, 13. Iames. 4, 6. 1. Pet. 5, 5. Prou. 3, 34.

as I am in deede, then wilt thou be fauorable, and thy light shal shine vpon mine hart: then wil it fall out, that if I esteeme neuer so little of my selfe, euen that little, I being pressed downe to nothing, wil vanish vtterlie.

And heere thou wilt shewe mee to my selfe euen what I am, what I haue bin, and whence I came; to wit, nothing from nothing. And being left to my selfe I am nothing but meere in-
d Psal. 8, 4. Psal. 39, 9. Gen. 2, 7. firmitie [d].

e Ps. 104, 30. But if thou shine vpon me with thy fauor, I am straightway made stronge [e], and filled with new comfort.

And this is a woonderfull strange thing, that so suddenlie I should be lifted vp, when thou doest so gratiouslie embrace me, which of my selfe al-
f VVisd. 9, 15. Rom. 7, 23, 24. waies am carried downewarde [f] vnto earthlie thinges. This is a frute of thy
g Ps. 59, 10. loue, which freelie preuenteth me [g],
h Psalm. 89, verse, 1, &c. Psal. 59, 16. and saueth from so manie troubles [h], and preserueth from greeuous daungers, and deliuereth me, to saie the truth, from so infinite euils.

For louing my selfe inordinatelie
i Luk. 15, 13. I cast awaie my selfe [i]: but after once I sought and loued thee sincerelie, I both

both found thee, and my selfe [k], and by that loue also I brought my selfe the more to nothing. [k] Luk. 15, 21

For thou, ô my sweet Sauiour, thou bestowest mo things vpon me [l], than I can deserue, and a great deale more thā I dare hope for, much lesse desire. [l] Psalm. 89. verse, 1, &c.

Wherefore I thanke thee, my God which albeit I am vnworthie the least of all thy blessings; yet of thine honor, & infinit goodnes, ceassest not continuallie to loade euen the vngratefull [m], and thine enimies with benefits. O Lord, thou which art our saluation [n], our strength, and our shield, conuert vs, we beseech thee, that we maie prooue gratefull, humble, and godlie in thy sight, *Amen.* [m] Matt. 5, 45. Luk. 18, 13. 14. [n] Exod. 15, verse 2. 2. Sam. 22, 2. Psal. 18, 2. Esaie. 12, 2.

Chap. 11.

That all things are directed vnto God, as to the principall ende.

LORD.

SOnne, if thou desire to be happie, thou must make me thy cheefest and principall end [a]. Hereby shall thy nature be purified [b], which most commonlie bendeth vnto it selfe, and to thinges created. [a] Roman. 11. verse. 36. [b] Gen. 6, 5. Gene. 8, 21.

For as soone as thou seekest thy selfe

c Matt.15,2. selfe in anie thing [c], by and by thou
1.Cor.13,18 faintest, and witherest in thy selfe.
19. And therefore thou must refer all
d Iam. 1, 17. thinges to me alone, which gaue all [d],
and send all, and therefore vnto me,
as to the chiefe spring, all things must
e Rom.11,36 returne [e].

Out of me the small as well as the
great, the poore as wel as the rich doo
f Psal. 39, 9. drawe the water of life [f], as from a
Esaie. 12,3. liuelie fountaine: and they which
John. 4, 10. frankelie and willinglie serue mee,
they shall receiue one benefit vpon
g Ioh. 1, 12. another [g]. But if anie will glorie, or
delight in anie priuate thing besides
h Iere.9, 23. me [h], he at no time shall feele true
24. ioy, & cōfort in his mind, but fall into
1.Cor. 1,31. sundrie discommodities, & troubles.
2.Cor.10,17
18. Therefore thou must ascribe no
goodnes, nor godlines neither to thy
selfe, nor to anie mortall man, but all
i 1.Cor. 3,6. to God [i] without whose blessing man
1.Cor.1, 30. hath nothing [k].
k Iam. 1,17.
1. Cor. 4, 7. I gaue all, I chalenge all of right,
l Ro. 11,36. and I looke to be glorified for all [l].

This is the truth, wherby the vaine
glorie of man is put to flight.

m Rom. 5, 5. And who so hath the fauor of God,
Rom. 8, 35. and true charitie [m], he is neither en-
uious,

uious, nor faint-harted, nor proude [n]. For heauenlie loue subdueth all thinges, and stretcheth foorth al the powers of the mind [o].

Wherefore if thou beest wise, thou wilt reioise and trust in me alone, euen as God alone is good [p], who aboue all, and in all is to be praised for euermore [q], *Amen.*

n 1. Cor. 13, verse. 4, &c.
o Ro. 8, 37. 1. Cor. 13, 7.
p Matt. 19, verse. 17.
q 1. Tim. 1, verse, 17. 2. Tim. 6, 16.

Chapter 12.

That it is a sweete thing to serue God, and to despise the world.

SERVANT.

O Lord, I will speake againe, I can not hold my peace, and in the eares of my God, my Lorde, and my king dwelling in the hie heauens, this I saie. O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee [a]? Much more then for them which loue thee, yea much more for them which honor thee with all their harts.

Truelie vnspeakeable is the sweetnes of thy contemplation, which thou impartest on such as loue thee [b].

And herein cheefelie thou declaredst the force of thy loue, in that, when I was not, thou madest me [c], and

a Psal. 31, 19.
b Esai. 64, 4. 1. Cor. 2, 9.
c Gene. 2, 7. Iob. 10, 8. 9, &c.

and after, when I went astraie, thou broughtst me home againe; and com-
d Psa. 119, 4. mandest that I should serue [d], and loue thee.

O fountaine of euerlasting loue, what shall I saie of thee? or how can I forget thee: that hast vouchsafed to remember me; Who beyond all hope hast bin mercifull to me thine owne,
e Ephe. 2, 5. euen when I was dead [e], and cast awaie: and at such time as I deserued naught, didst bind me vnto thee thorough thy fauor and friendship.

f Psa. 116, 12 Now what shall I render for this thy bounteosunes [f]? Surelie I wil serue thee. But that is no great thing to serue him, whome all creatures of du-
g Matt. 28, verse, 18. 1 Cor. 15, verse, 27. Hebr. 2, 8. tie must obeie [g]. This rather is woonderfull, and strange; that thou vouchsafest to take & admit so vile a wretch as I am, into thy seruice among the
h Rom. 11, verse, 17. number of thy beloued [h].

i Matt. 25. verse, 14. 15. 1. Cor. 4, 7. Lo, whatsoeuer I haue to doo thee seruice withall, it is thine [i]. But what? me thinks you serue me, more than I you? For behold, heauen and earth, which thou hast made for the vse of
k Psal. 8, 3. 4, &c. man [k], are present, and continuallie discharge the dutie which thou hast

enioined

enioined them [l]. Yea the angels also thou hast created, and ordeined for the vse of man [m]. But of all other things this is most woonderfull, that thou wouldest debase thy selfe so much, as to serue man [n], and hast promised to giue thy selfe for him [o].

For these thy benefits what shall I render vnto the [p]? O that I could serue thee all my life long! Yea would to God I could serue thee euen one daie sincerelie! Truelie thou art worthie all seruice, all honor, euerlasting praise [q]. Doubtles thou art my Lord, and I am thy poore seruant [r]; bound to serue thee with all my strength [s], and to sing out thy praises without ceassing [t]. And surelie so I will, or would at least-wise; but what I cannot, supplie thou, ô Lord, of thy goodnes.

A great honor, a great preferment is it to be thy seruant, & to contemne worldlie thinges for thy sake [u]. For great shall be their reward, which voluntarilie submit themselues to this holie seruice [x]; and they shall feele the sweete comfort of the holie spirit, who through the loue of thee haue

[l] Psalm. 18. verse, 7. &c.
[m] Psal. 34.7. Matt. 18, 10, Hebr. 1, 14.
[n] Matt. 20, verse, 28. Mar. 10, 45.
[o] Iohn. 6, 51.
[p] Ps. 116, 12.
[q] 1. Tim. 1. verse. 17.
[r] Luk. 17, 10.
[s] Luk. 10, 27. Deut. 6, 5.
[t] Deut. 11, 18 19. 20.
[v] Matth. 10. vers. 37, &c. Iohn. 12, 25.
[x] Mat. 5, 11. 12. Roman. 8, vers. 35, &c.

y 2. Cor. 1, 3. 4. haue despised the pleasures of this present world [y]. Great freedome of
z Mat. 7, 13. 14. minde shall they come vnto, which
Luk. 13, 24. entering into the narrow waie [z], haue
a Matth. 6. cast aside worldlie cares, and cogita-
vers. 35, &c. tions [a].

b Roman. 8. O how sweete, and comfortable is
verse, 15. the seruice of God, whereby a man is made free, and holie [b]! O the holie
c Heb. 1, 14. state of Gods seruants, which maketh
d Matth. 5, verse. 3, &c. men equall to angels [c], acceptable
e Mat. 10, 8. to God [d], to the diuels terrible [e], and
Acts. 19, 15. honorable among the faithfull [f]! O
f Eccles. 10. verse. 20. 21. 25. noble seruice, and alwaies to be wished for, whereby both the cheefest felicitie is gotten, and ioie without
g Ioh. 12, 25 John. 17, 2. end obteined [g]!

Chap. 13.

That the desires of the minde must be examined and brideled.

LORD.

MY sonne, thou hast yet manie thinges to learne.

SERVANT. What are those, Lord?

LORD. That thou make thy de-
a Luke. 22, verse, 42. John. 4, 34. John. 5, 30. sire obedient to my commandement, and be no more a friend to thy selfe, but desirous to obserue my will [a].

Manie

Manie times thou art inflamed,
and vehementlie driuen on through
desires: and when thou art so, consi-
der with thy selfe, whether thou seeke
more my praise, than thy profit[b]. For b Luke. 22,
if thou couet a thing for my sake, thou verse. 24.
wilt take in good part that which I Iohn. 5, 44.
shall send: but if couetousnes cause Iohn. 12, 4.
5.
the same, then art thou kept backe, 6.
and pressed downe[c].
c Luke. 9,
Wherefore take heede that thou verse. 23, &c
leane not too much to thy conceaued 59.
desire, I not being of counsell[d], least 61.
afterward thou buie it full deerelie; Luke. 18, 22
23.
and that at another time displease d Prou. 3, 5.
thee, which at the first thou didst like, 7.
& long for[e]. For euerie affection that e Luk. 9, 59.
seemeth good, must not be folowed, 61.
nor the contrarie suddenlie auoided. Luk. 18, 18.

Sometime it is good to bridle euen good motions, and desires, least either thou passe thy bounds through importunitie of mind; or offend others through thine intemperancie; or thou suddenlie fall through the resistance of them.

Otherwhiles it is expedient to vse
violence[f], and to resist the appetite, f Matth. 11.
and not to waie what the flesh either verse, 12.
likes

g Gal. 5, 16. 17, &c. Roma. 6, 12. Roman. 8. vers. 12, &c.

likes or mislikes [g]; but rather to vse diligence, that it be constrained to obeie the spirit, and so long be kept vnder in bondage, till it be pliant vnto all things; and haue learned to be content with a little, and simple estate, and neuer to murmure for anie affliction.

Chap. 14.

The waie to patience, and to fight against fleshlie desires.

SERVANT.

a Luk. 21, 19

b Iob. 7, 1. Iohn. 16, 20. 22.

THen, my Lorde, and God, as far as I perceiue, I haue much need of patience [a]. For manie contrarie things happen in this life: in so much that albe I desire quietnes by all meanes, yet is it impossible for me to liue without war, and trouble [b].

c James. 1, 2. 3. 1. Pet. 1, 6. 7.

LORD. Thou saiest true my sonne. Yet I will not haue thee to seeke after that peace, which is without tentations and troubles: but then to thinke thou hast found peace, when thou shalt be tried with manifold miseries and vexations [c].

Now if thou saie, thou canst not suffer much, tell me, my sonne, how then wilt thou suffer the euerlasting tor-

ments of hell fire [d] ? Of two euils al- [d] Matt. 7.
waies the lesser must bee chosen. verse. 23.
Wherefore to auoid those euerla- Mat. 25, 41.
sting paines, studie to endure the mi-
series of this present world patientlie
for the Lords sake [e]. [e] Mat. 5, 10.
Thinkest thou that the men of this 11.
world feele either none aduersitie, or 1. Pet. 4, 14.
but little ? If thou doest, thou art in a
wrong opinion, for they which liue
most delicatelie, liue in miserie [f]. [f] Gen. 3, 10.

But thou wilt saie: They haue their 11.
delights, and they folowe their fan- 17.
sies, and therefore they be little tou- Iob. 12.
ched with their miseries. Wel, suppose verse, 1, &c.
euerie thing fals out according to
their wish; how long will that last [g] ? [g] Luke. 12.
Verelie euen as smoke shall they con- verse, 20.
sume awaie [h], which are wealthie in 45.
this world [i], so that of ioies passed 46.
there shall be no remembrance [k]. 1. Thes. 5, 3.
[h] Psal. 37, 20

Yea, while they liue too they enioy 2.
them not without sorow, trouble, and 9.
feare. For of what thinges they take 13, &c.
pleasure, of the same they receiue [i] Luk. 6, 24.
sorow manie-times. And deseruedlie 25.
For they which beyond reason folow 26.
vaine delights, euen reason would [k] Psal. 37, 9.
that they should not haue them with- 10.
out 20, &c.

l Prou, 14, verse, 13.
m Psal. 49, 11 13, &c.
n Eccles. 18, verse, 30. 31. Galat. 5. vers, 16, &c.
o Luke. 9. vers. 23, &c.
p Psal. 37, 4.

out paine, and griefe [l]. And their pleasures too are but verie short, and deceitfull, and dishonest, and filthie. But this they perceiue not, they are so droonken and blind: but like brute beastes, for a little pleasure in this world, they cast their soules into euerlasting paines [m].

Wherefore, my sonne, folowe not thou thy lusts [n], but renounce thine owne will [o]. Delite thy selfe in the Lord [p], and he will giue thee thine harts desire.

q Iere. 9, 23. 24.
r Psal. 94, 19. 2. Cor. 1, 3. 4. Iames 1, 2.
f Acts. 14, 22

For, know this for a truth if thou wouldest trulie reioise, and receiue much comfort at mine hands, thou must vtterlie despise all worldlie things, and contemne those vaine delights [q]. For therein true felicitie, and ample reward of comfort dooth consist. And the more thou withdrawest thy selfe from worldlie pleasure, the sweeter consolations shalt thou finde in me [r]. But, as I said before, thou shalt not attaine there vnto without sorow, and labor [f].

For there is against thee old custome, but that will be foiled by a better custome: the flesh, but that will be

brideled

brideled [t] by the heate of the ſpirit: the olde ſerpent [u] Satan, but he both at thy praier will flie, aud by godlie exerciſe runne awaie [x].

Chap. 15.

Of obedience to our betters, after the example of Christ.

Lord.

SOnne, he that withdraweth himſelfe from obedience, driueth himſelfe out of Gods fauour [a]: and he that ſeeketh priuate, forgoeth publike thinges.

He which gladlie, and voluntarilie [b] obeieth not his better, ſheweth plainlie thereby, that hee hath not yet brought his fleſh in ſubiection, but that it wincheth backeward, and murmureth manie-times [c].

Wherefore learne with all ſpeede to ſubmit thy ſelfe to thy ſuperior [d], if thou deſire to tame thy fleſh [e]. For the outward enimie is the more eaſilie ouercome, if the inner man be ſure and ſtrong [f].

Thou haſt none ſo ill, and troubleſome an enimie to thy ſoule, as thy ſelfe, if thou be without the ſpirit [g].

For

t Roman. 8, verſe, 1, &c. Galat. 5, 16. 17.
u 2. Cor. 11. verſe, 3. Reuel. 12, 9. 12. 17.
x 1. Pet. 5, 8. 9. Matt. 26, 41.
a Deut. 11, 1. Deut. 21, 18. 19, &c.
b Ephe. 6, 6. Coloſſ. 3, 22.
c Tit. 3, 1. 3.
d 1. Pet. 2, 13 14.
e 1. Pet. 2, 11.
f Matth. 26, verſe, 41. Luke. 22, 40. 46.
g Gal. 5, 16.

For thou must vnfeinedlie contemne thy selfe, if thou wilt be maister ouer bloud, and flesh. But forsomuch as thou louest thy selfe as yet immoderatelie, thou abhorrest to commit thy selfe wholie to the will of another [h].

But ô earth and ashes [i], what great thing doost thou, if for the Lordes sake thou obeie man [k]; when I the Almightie and most hie, who of nothing created all things [l], submitted my self hũblie to a man for thy sake, & was most vile and tontemptible [m], that thou by mine humilitie mightest ouercome that pride of thine [n]?

Learne to obeie, ô dust [o]; learne to bring downe thy selfe, ô earth, and slime [p], and to throw downe thy selfe vnder all mens feete. Learne, I saie, to breake thy will, & humblie to submit thy selfe to all [q]. Waxe hot against thy selfe, and suffer not pride to haue place within thee: but shewe thy selfe so lowlie, and simple, that al may tread thee vnder feete like mire in the streets [r].

What hast thou, ô vaine man, to complaine? How canst thou, ô wicked wretch, speake againe to them which

h Luke. 9, verse, 23, &c
i Eccl. 10, 12
k 1. Pet. 2. verse, 13.
l Col. 1, 16. Iohn. 1, 1. 2. 3
m Matt. 20. verse, 28. Philip. 2, 6. 7. 8.
n Matt. 11, 29.
o Eccles. 10, verse, 12. Gene. 3, 19.
p Gene. 2, 7.
q Eph. 5, 21. 2. Pet. 2, 13.
r Esai. 10, 6.

which dispraise thee, seeing so oftentimes by offending God, thou hast deserued the paines of hell [s]? But I gratiouslie haue spared thee [t] making no small account of thy soule, that thou perceiuing this my loue to thee wards, mightest alwaies showe thy selfe thankefull for my benefits [u], and euermore, being giuen to true obedience, and modestie [x], take it patientlie when thou art contemned [y].

[s] Matth. 18, verse, 21, 22, &c.
[t] Rom. 2, 4. 1. Pet. 1, 3. 2. Pet. 3, 9.
[u] Ps. 116, 12. 13. 17.
[x] 1. Pet. 1, 17
[y] 1. Pet. 2. vers, 20, &c.

Chap. 16.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, whē thou thunderest forth thy iudgements against me, thou makest al my members to shake, and quake for feare, and terrifiest my minde aboue measure [a].

Astonished I consider that the verie heauens are not cleane in thy sight [b]. And thou foundest follie in thine Angels, and therefore diddest not spare them, what shall become of me [c]? If the verie starres did fall

[a] Iob. 4, 17. 18. 19. Psalm. 6, 1. Psal. 38, 1. 2. &c.
[b] Iob. 15, 15.
[c] Iob. 4, 18. 19.

d Esa. 14, 12. fall from heauen d, what shall I tha[t]
e Eccle. 10, verse, 12. am but ashes and dust e hope for[?]
f Matth. 11. vers 20, &c. Matth. 23. verse, 3, &c. They whose works seemed commendable, haue vtterlie bin confounded f; and such as were fed with the bread of Angels, I haue seene to be delighted with the huskes that swine
g Luk. 15, 16. eate g.

So that there is none holines, if thou, Lord, draw backe thine hand, no wisedome helpeth; if thou gouerne
h 1. Cor. 1, veri. 17, &c. not h; no strength dooth good, if thou assist not; no chastitie is sure, if thou defend not; & no custodie can keepe
i Psal. 127, 1. safe, if thou watch not i.

For being forsaké, alas we drowne,
k Matth. 8. verse, 25. Luke. 8, 24. and perish k; but if thou care for vs, we liue, and prosper. We are of our selues fraile, but strong through thee; & of our selues neither hot nor cold,
l Luke. 17, 5. but zelous through thee l.

Doubtles it is my part to conceiue most humblie, and baselie of my selfe: & though I seeme to haue some good-
m Luke. 18, vers. 11, &c. 1. Cor. 4, 7. nes, yet must I not weie the same m.
n Psal. 119, 7. 30. 52. I saie, it is my part to submit my selfe to those bottomles iudgements of thine n, seing I finde my selfe to be no better than nothing of nothing.

O weight without measure! O sea vnpassable[o], where I finde my selfe to be nothing but altogither nothing! Where is then the couert of glorie? Where is the vaine conceipte of glorie? All vaine glorie is swalowed vp in the gulfe of[p] thy iudgements ouer me. What are all men in thy sight? Euen as claie in respect of the potter[q].

o Psal. 36,6.

p Psal. 9, 16. Ps. 119, 120.

q Esa. 29, 10.

Can he waxe proud with vaine praises, whose mind is trulie obedient to the Lord? No, though all the world should extoll him, seeing he is in seruice to the truth; he will not be mooued [r] with their commendations, whose trust is fixed vpon the Lorde. For euen they all, who vtter his praises, are nothing, and together with the sound of their words, shall vanish awaie[s]. But the truth of the Lord endureth for euer[t].

r Iere. 9, 23. 24.

s Psal. 89, 48. Psal. 49. 10.

t Esai. 40, 8. Psal. 117, 2.

Chap. 17.

What wordes, and manner we should vse in desiring anie thing at the hands of God.

LORD.

SOnne, in thy praiers thou must vse these words:

[a] Iam. 4, 15. Acts. 18, 21. 1. Cor. 4, 19 Matth. 6, 10. Mat. 26, 39. 42.

Lord, be it euen so, if it please thee[a]; Lord, if it be for the aduancement of thy glorie, let it be doone in thy Name; Lord, if thou seest it good, and profitable for me, grant that I may vse it to thine honor and praise: but if thou knowest it wil be hurtfull, ô Lorde, remooue awaie this desire from me[b].

[b] Iam. 4, 3.

For euerie desire which seemeth right and good in the iudgement of man, is not of the holie spirit; and it is an hard matter to discerne rightlie whether a good or an euill spirit doth prouoke thee to couet this or that; or whether thine owne spirit moue thee thereunto[c]. Manie in the end haue bin deceaued, who seemed to be stirred vp by a good spirit.

[c] 1. Cor. 2. verse, 11.

And therefore alwaies thou must wish for that, which thou wouldest haue in the feare of God, and with humblenes of mind[d]: and commit the whole matter to the Lord, with a meere checke to thy selfe, saieng on this wise:

[d] Psal. 19, 7. Psal. 111, 5. Prou. 1, 28. 29.

Lord; what is better for me thou knowest, doo thou whether of both thou wilt thy selfe[e]. Giue me what thou

[e] Mat. 8, 2. Mark. 14, 36

thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with me as thou thinkest good, and as it shall please thee, and be most for thy glorie. Place me there, where thou wilt thy selfe, and in all things vse me at thy pleasure. I am in thine hand [f], turne me, lose me euerie waie. Behold, I thy seruant [g] am prepared to all things: because my desire is to (& would to God I could rightlie, and perfectlie) serue thee, not my selfe [h].

f Psal. 32, 5. g Ps. 116, 17. Luke. 1, 38. h Rom. 14, 8. Philip. 1, 20.

Chap. 18.

A praier for grace to doo the will of God.

SERVANT.

O Most bountifull Sauiour, extend thy fauor towards me [a], let it be with me, and labor with me, and continue with me vntill the end [b].

Giue me grace to wish, and couet those things [c], as maie be gratefull to thee, and acceptable in thy sight.

Let thy will be my will, & let mine alwaies folow thine, and agree therewith [d].

Grant that I may like and mislike that which thou dooest [e], & neuer like or mislike anie thing, but that which

a Psal. 80, 3. b Phil. 2, 12. c Phil. 2, 13. d Matt. 6, 10 Mat. 26, 39. 42. Mar. 14. 36. e Ioh. 4, 34. Iohn. 5, 30. Iohn. 6, 38.

thou dooest either like or mislike.

[f] Gala.6,14. Roman. 6, verse, 3, &c. Philip. 3,8.

Assist me to crucifie my selfe to all worldlie things [f]; and for thy sake to couet in this world to be contemned and vnknowen.

[g] Phil. 4,7.

[h] Iohn. 14, verse. 27. Iohn.16,33.

[i] Psal. 3, 5. Psalm. 4, 8.

And aboue all thinges grant that I maie rest, and haue peace in thee: thou art the true peace, thou alone art the quietnes of mind [g]. Without thee all things are hard, and troublesome [h]. In this peace, that is, in thee alone, which art the cheefest, and euerlasting felicitie, I will sleepe, and take my rest [i]. *Amen.*

Chap. 19.

That the true comfort is to be sought for in God alone.

SERVANT.

[a] Rom. 8,18. 32. 1.Cor. 2,9. Heb. 13, 14.

WHatsoeuer pleasure I can wish, or imagine, I looke not for it in this life, but in the world to come [a].

[b] Ioh.16,20 22. 1.Cor.7,31. 1.Iohn.2,17

If I alone had all the pleasures that mought be, and enioied all the delights in the world, certaine it is they would not long endure [b].

[c] 1.Cor.1,31 2.Cor. 1,3. 4

[d] 2.Cor. 7,6

And therefore thou canst not fullie be delighted, and refreshed thoroughlie (ô my soule) but in the Lord [c], who comforteth the abiect [d], and

and assisteth the meeke [e].

Hope a little while [f], ô my soule, hope for the promise of God, and thou shalt attaine to plentie of all good things in heauen. But if thou vnmeasurablie desire téporall things, make an account of it, thou shalt forgoe eternall [g].

Vse this world [h], but desire heauen [i].

No temporall thing can satisfie thee [k], for thou art not created to enioie the same.

Haddest thou all creatures in thine owne possession, yet wert thou not blessed. But thy felicitie consisteth in God the creator of all [l]. Which is such, not as is seene and commended of the foolish fauorers of this present world, but as the good and faithfull disciples of Christ hope for, and they sometime foretaste who are spirituall and pure in hart [m], whose conuersation is in heauen [n]. Vaine, and short is all worldlie consolation: but true and blessed is the spirituall [o], which the truth doth minister.

The godlie man carrieth alwaies about his comforter, euen Iesus [p], whome on this wise he speaketh vnto.

[e] Iames. 4, 6.
[f] Psal. 27, 14.
[g] Luke. 16. verse. 25. 1. Iohn. 2, 15. 16. 17.
[h] 1. Cor. 7. verse, 31.
[i] Coloss. 3, 1. 2.
[k] Eccles. 1, 8. Eccles. 4, 8.
[l] Psal. 36, 7. 8. 9. Psalme. 42. verse, 1, &c.
[m] Mat. 5, 8. Psalm. 24, 4.
[n] Phil. 3, 20.
[o] Psal. 31, 19.
[p] 2. Cor. 1, 3. 5. Coloss. 1, 2.

O Lord Iesu, be with me in all places, and at all times. Let this be my comfort, to lacke all worldlie comfort willinglie [q]: or if at anie time I lacke thy consolation, let thy will, and due triall of me [r] be in steed of cheefest comfort [s]. For thou wilt not alwaies chide, neither keepe thine anger for euer [t].

[q] Iob. 6, 7.
[r] 1. Pet. 1, 7.
[s] Psal. 23, 4.
[t] Psal. 103, 9.

Chap. 20.

That all our cares must be cast vpon God.

LORD.

MY sonne, let me deale as I will with thee [a]. I doo know what is for thy profit. Thou conceiuest as a man [b], and in manie things doo'est so thinke, as thy fleshlie minde dooth counsell thee.

SERVANT. Truth Lorde. Thou hast more care of me, than I can haue of my selfe [c]. For he standeth totteringlie, who trusteth not wholie in thee [d].

O Lorde, so that my will maie be right and grounded on thee, deale with me euen as thou wilt [e]. For it cannot be but good whatsoeuer thou shalt determine of me.

[a] Iam. 4, 7.
[b] Psa. 94, 11. Mat. 16, 23. 1. Cor. 3, 1.
[c] Psa. 55, 22. Esai. 49, 14. 15.
[d] 1. Pet. 5, 7.
[e] Luk. 1, 38.

Wherefore whether thou wilt that I be in darkenes, I praise it[f]; or in the light, I praise it; whether in prosperitie, I praise it; or in aduersitie, I praise that also[g].

LORD. Sonne thou must be so minded, if thou wilt deale with me: and be as willing to suffer[h], as to reioise; and to be poore, and needie[i], as rich and wealthie.

SERVANT. Lorde, I will gladlie suffer for thy sake whatsoeuer thou shalt send: yea I will take in good part at thine hands euill as well as good, sowre as sweete, sorowe as ioy[k], and for all things yeeld thankes[l].

Defend me, ô Lord, from sinne, and I will feare neither death, nor the diuel, & so thou forsake me not vtterlie, neither blot me out of the booke of life, no miserie shall dismaie me[m].

Chap. 21.

That the troubles of this life are patientlie to be suffered after the example of our Sauiour Christ.

LORD.

MY sonne, for thy saluation I came downe from heauen[a], and tooke thy miseries vpon me, not of

[f] Rom. 12. 12. 2. Corin. 6. verse. 4. &c.

[g] Psal. 34. 1.

[h] Iam. 1. 2. Iohn. 15. 19. Iohn. 16. 2.

[i] Matth. 19. verse. 27. Luke. 9. 23.

[k] Phil. 4. 4. 5. Coloss. 1. 11. 12.

[l] 1. Thess. 5. verse. 28.

[m] Psalm. 91. verse. 5. &c.

[a] Iohn 3. 13. Iohn. 6. 33. 38. &c. Philip. 2. 7. 8.

[b] Esai. 53, 5. necessitie [b], but voluntarilie; to teach thee to be patient, and to beare the [c] 1.Pet. 2, vers. 21, &c. miseries of this world gladlie, [c] not grudginglie.

For from the houre of my birth euen till my death on the crosse, there neuer wanted sorowes, which I was [d] Esaie. 53. verse. 2, &c. Luke. 9, 22. to suffer [d]. I bare the want of necessarie things [e]; I heard much muttering [e] Luke. 2, 7. Matth. 4, 2. Luke. 9, 58. against me [f]; I put vp manie taunts and reproches [g]; for my benefits, I receiued vnkindnes [h]; for my miracles, [f] Ioh. 7, 12. ill words [i]; for my ghostlie counsel, re-[g] Matth. 12. verse. 24. John. 8, 48. prehension [k].

SERVANT. O my Lorde, seing [h] Esaie. 5. verse. 1, &c. Math. 21, vers. 33, &c. thou in this life hast shewed thy selfe patient (wherein especiallie thou fulfilledst the commandement of thine [i] Luk. 11, 14. 15. heauenlie father [l]) good reason is it, that I a miserable, and sinfull wretch [k] Ioh. 7, 28, 30. doo shewe my selfe patient according [l] Ioh. 17, 4. Philip. 2, 8. to thy will; and while thou thinkest meete, beare the burden of mortall [m] 1.Pet. 2, vers. 21, &c. life after thine example [m].

For although this present life seeme burdensome: yet through thy fauour it is made the lighter, and maie the [n] Matth. 11. verse, 29. 30. more easilie be borne of weakelings both by thine example [n], and of thy saints [o].

saints[o]. [o] Phil. 4, 13. Hebr. 6, 11. verse. 12. Heb 11, 32. 33, &c.

Yea much more comfortable is it now, than it was in the old law, when both the waie was harder to finde [p], and few had a desire to seeke the celestiall kingdome [q].

[p] 1. Cor. 3. verse. 13, &c
[q] Rom. 9, 29. 1, Cor. 10, 6.

Then how much am I bound to thee, which hast vouchsafed to shewe both to me, & to all beleeuers a right and readie waie vnto thine euerlasting kingdome [r]! For thy waie is our waie: and by holie patience we striue to come vnto thee, our crowne: whome, vnlesse thou haddest gone afore [s], and schooled vs [t], who would care to folow? How manie would abide not onelie behinde, but a great waie off also, if they had not these thy noble examples be fore their eies?

[r] Ioh. 14, 6.
[s] Ioh. 14, 2. 19. Iohn. 15, 18.
[t] Ioh. 16, 32. 33.

And, hearing such cōmandements and signes, and yet are luke warme; what would we doo if we had not such a light giuen vs to folow thee?

Chapter. 22.

Of long suffering; and who is patient in deed.

Lord.

WHat is that thou saiest, my son? ceasse to complaine. Behold how

a Heb. 12,2. how both I [a], and other saincts [b] haue
b Hebr. 11, suffered; thou hast not as yet resisted
vers. 32,&c. vnto bloud [c]. Little is it which thou
Hebr. 6, 12, sufferest being compared with them,
12. who haue suffered so much, so migh-
c Heb. 12, 4. tilie bin tempted, so grieuouslie af-
flicted, so manie waies tried, and ex-
d Hebr. 11, ercised [d].
verse, 34. And therefore call such into mind
35. as haue endured mo troubles: so
36. shalt thou more easilie beare thine
37. owne. And if thine seeme not light, looke whether impatience doo not cause thee to thinke so. But, be they small, be they great, endeuor thou
e 2. Cor. 6, 4. to beare them patientlie [e].
James. 1, 2. For the more patience thou shew-
3. est, the more wiselie thou dooest; the more fauor thou shalt get, the more easilie thou shalt beare aduersitie, being both in mind, and custome not
f Rom. 5, 3. slothfullie prepared hereunto [f].
4. And saie not, I neither can, nor maie suffer this at his hands; for he hath iniuried me greatlie, and accused me, of those things, which I neuer thought of; if another had dealt so with me, I could yet haue put vp such things, as I see might reasonablie be put

put vp. I saie, vse not these speeches, for they are foolish cogitations, such as neither waigh the woorthinesse of patience, nor the rewarde due for the same [g], but respect persons rather, & iniuries receiued [h].

[g] Iam. 1.12.
[h] Mat. 5, 43. 44, &c.

He is not truelie patient, that wil beare but with whom hee list, & what he list. But he is patient in deed, that waigheth not who molesteth him, whether his better, or his equal, or his inferior; whether he be good and godly, or wicked and vngratious: and howsoeuer he be iniuried, and when soeuer, he taketh it in good part, as sent from God, and puts it in his winnings. For the smalest thing that is, being suffered for Gods sake, shall haue a great rewarde [i].

[i] Mat. 5, 11. 12 Rom. 8, 18. Phil. 1, 12. 13, &c.

Wherefore be thou girded [k] vnto the battel, if thou wilt haue the victorie. Vnlesse thou striue, thou shalt neuer obtaine the crowne of patience [l]. So that, if thou wilt not suffer, thou refusest to be crowned: but if thou desire to be crowned, striue manfullie, and suffer patientlie the brunt of the battle [m]. For neither quietnes without labour, nor victorie without figh-

[k] Eph. 6, 14.
[l] 2. Tim. 2, 5.
[m] Ps. 27, 14. Psal. 31, 24.

ting

n 2.Tim.2,5 ting is obteined [n].

SERVANT. O my Lord, grant that through thine assistance I maie do that, which of my selfe me thinkes I cannot do [o]. Thou knowest that otherwise I can but suffer little, & euen by a smal puffe of aduersitie, am easilie ouerthrowen.

o 2.Cor.3,5.

Grant that al troubles for thy name sake maie be welcome to me, and wished for: for to suffer, and to be afflicted for thee, is verie good for my soules health [p], *Amen.*

p Psal. 119, verse, 67. 71. Roman. 5, verse,3, &c. Iames. 1, 2, 3.

Chap.23.

A confession of mans weakenes, and miserie.

SERVANT.

I Wil confesse my sinnes, & wickednes vnto thee, O Lord, [a].

a Psal.32, 5.

Often times a smal thing brings me down, & troubles me. Sometime I determine to plaie the stout champion; and by & by with a light tentation I am ouerthrowen. Now & then of a smal thing ariseth a greeuous tentation; & when I thinke I am safe, vnawares mani-times I receiue the foile.

Wherefore, Lord, behold mine humilitie & frailtie, which is wel knowen

to thee. Haue mercie on me, and deli-
uer me out of this mire [b]. b Psal. 69, 1. 2.

This dooth vexe mee at the verie hart, & cōfounds me in thy presence, when I see how fraile I am, & weake to resist affections: which albeit they draw mee not altogether to assent [c], yet they disquiet me greatly by their sore assaults, & make me wearie of my life they fight so within me. c Rom. 7, 15 16. 17. 24.

And hereby more euidently I perceiue mine owne infirmitie, in that I see wicked cogitations do more easilie inuade, than forsake me.

Oh that thou most mightie God of Israel, and louer of godlie soules [d], oh that thou wouldest behold my paine and griefe [e], and prosper mine endeuors! d Heb. 4, 15. e Psa. 25, 16.

Strengthen me with courage from thine holie heauens, that the olde man, euen the miserable flesh, not plainelie as yet made subiect to the spirit [f], get not the vpper hand [g], whome, as long as wee liue in this wretched world, we must resist [h]. I cal it wretched, because therein al things are ful of snares, and enimies [i]. For tentations come vpon tentations: yea, f Rom. 8, 5. g Rom. 6, 12 h Gal. 5, 16, 17. i Iob. 14, 1. 22. 1. Pet. 5, 8.

yea, while one conflict is a making, others come on the necke of them
k Iob. 7, 13. 14. vnlooked for [k].

So then can this life be loued, which hath so much gal therein, and is open
l Iob. 5, 7. to so manie trobles, and miseries [l]? Or can it be called a life, which causeth
m Iob, 10, 17 so manie deaths, and plagues [m]? And yet, notwithstanding all this, it is loued, and manie seeke for pleasure in
n Mat. 7, 13. Luke. 13, 23 24 the same [n].

The world is manie-times disprai-
o 1. Iohn. 2, verse, 17. sed, because it is deceitfull, & vaine [o]: and yet it is hardlie forsaken, the de-
p 1. Iohn. 5, verse, 19 sires of the flesh beare such a swaie [p]. For in verie deede some thinges prouoke to loue, other to abhor the same. To loue it, the lust of the flesh, and of
q 1. Iohn. 2, verse, 16. the eies, with the pride of life [q] wil allure; to abhor it, the paines and euer-
r Ioh. 16, 20 Luke. 16, 25. lasting miseries to come [r] may cause.

But, alas, vile pleasure subdueth the minde addicted to the worlde: so that to feede the senses, it thinketh it a pastime, hauing neither seene, nor
s Psal. 34, 8. tasted the sweetnes of the Lord [s], nor
t 1. Cor. 2, 9. 10 the inner comfort of vertue [t].

But they which vtterlie contemne
14 the world, and studie vnder holie discipline

discipline to liue vnto God, they both knowe the heauenlie comfort, promised vnto such as forsake themselues [u], and also perceiue how lamentablie the world dooth erre, and lies in the wickednes [x].

[u] Luk. 9, 23. Iohn. 16, 33.

[x] 1. Iohn. 5. verse 19.

Chap. 24.

That we must repose no confidence in anie creature, but in God alone.

SERVANT.

O My soule [a], trust in the Lord in all things, and aboue all things: for he is the euerlasting rest of the godlie [b].

[a] Psal. 16, 7.

[b] Psal. 132, 14.

Giue me grace, ô sweete Iesu, ô my GOD, to rest in thee aboue all thinges in the world; aboue al health and beautie; aboue all honor and glorie; aboue all power and dignitie; aboue all knowledge and dexteritie of wit; aboue all cunning and riches; aboue all mirth and ioifulnes; aboue all praise, all fame, all sweetenes, all pleasure; aboue all hope, all promise, and all merit; aboue all desire, al gifts, al rewards which thou canst giue, and powre out; aboue all ioy, and iolitie which the mind can feele, and conceaue; finalie, aboue all angels, and

archangels, aboue al the host of hea-
uen, aboue al things visible and inui-
sible, aboue al things which thou art
c Matth. 10, verse, 37. 38. 39. not [c], O my God.
For thou, my God, thou art best of
al; thou alone art almightie; thou a-
Mat.19, 27. 28. 29. lone art plentiful; thou art most
sweete, and thou art most comforta-
ble; thou art most faire, most louelie,
Rom.8, 35. 38. 39. most noble, and most glorious [d].
In thee are, haue bin, and wil be e-
1.Ioh.2, 15. uermore al good, & perfect things: &
d Psalm. 36, verse, 5, &c. therefore both little is it, & lesse than
Psalm.42, 1. thy selfe, whatsoeuer thou giuest mee
besides thy selfe, or openest & promi-
sest of thy selfe not seene, neither per-
fectlie attained.

For my minde will neuer bee at
quiet, nor content with that is pre-
sent; vntill, hauing passed ouer all
giftes and worldlie things, it rest in
e Psa.116, 7. thee [e].

O Christ, my sweet spouse and Sa-
uior, O most faithful louer, Lord of
f 1. Tim. 6, verse, 13. the whole world [f], O that I had the
Reuel.1, 15. wings of true libertie, that I might flie
g Psal.55, 6. vnto thee, and rest in thee [g].

O when shal I be mine owne man,
and behold how sweete thou art, my
Lord,

Lord, my God [h] ! When shal I wind my selfe wholie into thee in such sort, that for the entire good wil I beare thee, I may not know my selfe but thee alone after an incredible maner, knowen but vnto few [i] !

[h] Psal. 34, 8.

[i] Psal. 17, 15.

Now oftentimes I sigh [k], & beare my wretchednes with greefe, because much euils rush vpon me in this vale of miseries, the which manie-times trouble me, and grieue me, aud ouershadowe me, and hinder me, yea they distract, and withdrawe, and so intangle mee, that I can haue no free accesse vnto thee, nor enioy thy louing imbracements in the presence of thy blessed saints [l].

[k] Ro. 7, 24.

[l] 1. Cor. 13, verse, 12.

O my God, let my so manifolde sighes, and sorowes of mind, which I feele in this world, mooue thee.

O Iesus the brightnes of eternal glorie, & comfort of the wandring soule, my mouth is with thee that cannot speak, & in silēce [m] do I speak to thee.

[m] Esa. 30. 15.

How long will my Lorde defer his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer mee from al trouble [n] !

[n] Psa. 40, 7.

Come,

o Reuel. 22. verse, 20 17 Come, Lord Iesus, come [o]. For lac-
king thee, I am no daie, no houre in
Psal. 130, 5. quiet: because thou art my ioy, with-
6. out whom my table is emptie.
7. I am a caitiue, and I know not how,
kept in prison, and kept downe with
p Rom. 7, 23. fetters [p], and so shalbe, till thou com-
24. fort me with the light of thy presence,
set me at libertie, & shew me a friend-
q Rom. 8, 2. lie countenance [q].

Let others seeke in steede of thee what they will: nothing neither doth nor shall please me, but thou, my God,
r Psalm. 3, 3. my hope, and eternall saluation [r].
Psalm. 16, 2. 2. Sam. 22, 2. I will neuer be silent, I will neuer
s Luke. 11, 9. cesse to praie [s], vntil thou put away al
10. displeasure, and speake to me againe.
Luke 18, 1. Lord. Lo, because thou callest
7. for me, I am come: thy teares, thy gro-
ning, thine humilitie, and hartie so-
rowe haue mooued me so to doe.

Servant. O my Lord, through the desire I haue to enioy thee, I who am readie to renounce all things for
t Phil. 3, 7. thy sake [t], haue called thee. But thou
8. first diddest stirre mee vp to seeke
u Luke. 10, thee [u]; for which thing, ô Lorde, I
verse, 22. yeeld thee humble thankes, who of
thy great goodnes hast bestowed so

singular a benefit vpon me.

Now what remaineth, but that I humblie submit my selfe to thee [x], being alwaies mindful of my sinnes, and vilenes [y]?

For among al things either in heauen or earth, none is like to thee [z].

Thy works are exceedingly good [a], O Lord, thy iudgements are true, and all things are guided by thy prouidence [b].

Wherefore praised, and magnified be thou, O wisedome of the Father [c]; and thou my soule [d], & mouth, with al creatures of the world [e], extol and glorifie him for euer.

x Psa.78, 8. Psal.119, 5.
y Ps. 119, 19
z Psal.35, 10 Psal.71, 19. Psal. 89, 18. Psal. 86, 8.
a Gen. 1,31.
b Psal. 19, 1. 2. Matth. 6, vers. 26, &c.
c 1. Cor. 1, verse, 24. Coloss. 2, 3.
d Psal.146, 1. 2.
e Psa.150, 6. Psalm. 148, verse, 1, &c.

Chap 25.

Of the continual calling into mind the infinit blessings, & benefits of God.

SERVANT.

O Lord, open thou the eies of my vnderstanding [a], and teach mee to liue according vnto the rules of thy lawe.

a Ps. 119. 18. 17.

Graunt that I maie know thy wil, & with great reuerence, & painfulnes, cal thy manifold benefits bestowed both vpon me, and al men into mind; that so I may render due praise

vnto

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b Psal.26, 7. vnto thee for the same [b].

Albeit, to saie the truth, I cannot sufficiently commende thee for the
c Eccl.18, 4. least of al thy benefits [c]; yea, so vnable
d Psal.40, 5. am I to extoll thee duelie for them [d], that when I consider thy liberalitie, I am vtterlie dismaied at the greatnes thereof.

For whatsoeuer wee haue, belonging either to the bodie, or to the soule, outwardlie or inwardlie, naturally or otherwise, they are thy benefits, and commend thy bounteousnes
e Psalm. 33, verse, 6, &c. 1. Corin. 12, verse, 8, &c. & liberalitie [e], of whome we haue receiued al good things [f].

And although some haue mo than
f Iam. 1, 17. others, yet al is thine [g], and without
g Matt. 25, vers. 14. &c. thee euen the least thing cannot be
h Ioh. 3, 27. attained [h].

Now if anie haue receiued greater gifts, he cannot brag of his owne merit, nor extol himselfe aboue others,
i 1. Cor. 4, 6. 7. nor despise his inferiors [i]. For by so much is a mā greter, & better, by how
k Mat. 11, 29 much he ascribeth lesse to himselfe [k], & is the modester in yelding thanks.
l Mat. 23, 11. 12. Luk. 18, 13. 14. And the more vile & vnworthie a man iudgeth himself, the more capable is he of greater things [l].

Againe

Againe, he that hath fewer giftes, ought not to take it heauilie, nor to enuie his better [m]; but rather to cast his eies vpon heauen, and highlie to commend thy goodnes, who giuest thy gifts so abundantly, and so franklie without respect of persons [n]. m Iam. 4, 2.

n Mat. 5, 45. Luk. 6, 35.

From thee we haue al [o], and therefore in al things thou art to be glorified. What is meete for euerie man thou knowest, and why this man hath little, and he much, it is not for vs, but for thee to iudge, who knowest what is necessarie for euerie man.

o 1. Cor. 4. 6, &c. Iam. 1, 17.

Therefore, my Lorde and God, I count it for a great benefit, to haue but few things which seeme glorious, and praise-worthie in the opinion of man. And thus I thinke, that basenes, and pouertie should be so farre from disquieting the mind, and bringing downe a man, that they ought to be occasions of great comfort, and reioising, inasmuch as thou, God, doost choose the poore, humble, and despised in this worlde into the number of thy saincts, and seruants [p].

p Psa 113, 7. 8. Matth. 5, 3. 1. Cor. 1, 26. 27. 28.

As witnes thine Apostles, whome thou madest Princes through al the earth [q]:

q Ps.45, 16. earth q: who behaued themselues so modestlie, and shewed foorth so little malice, and deceipt, that not onelie they absteined from complaining, but also reioised to suffer rebuke for
r Acts.5, 41. thy name r: yea those things which we naturallie abhor, they did greedi-
s 1.Thess. 2, verse. 15. 2.Cor.11,23 24,&c. lie embrace s.

So that nothing should so comfort, and reioice the hart of him, which loueth thee, and confesseth thy goodnes, as the knowledge of thine hea-
t Iere.9, 23. 24. 1.Cor.1, 31. uenlie wil t, wherewith he ought so to content himselfe, that he desire as
v Matt. 20, verse, 25. 26. 27. Luk.22, 25. 26. 27. greatlie to be of smal, as another doth to be of great accompt; and take as wel in worth the lowest place, as the hiest roome; and to be despised and contemned, as to be honored, and extolled aboue al u. For more should
x Mat.6, 10. Mat.26, 39. 42. 44. he desire to haue thy wil done x, and thine honour aduaunced, than anie thing besides y; yea more pleasure,
y 1. Iohn. 2, verse, 15. 16. 17. should he take therein, than in anie thing els, which either he hath al-
z Ro.8, 35. 36,&c. readie, or maie haue z.

Chap.

of the Imitation of Christ.

Chap. 26.

Of the things, in number foure, which procure quietnes.

LORD.

I Wil now teach thee my sonne, the readie waie vnto peace, and freedome.

SERVANT. Doo, Lorde, as thou saiest: for that is it which I desire.

LORD. My sonne do the wil of another, rather than thine own wil [a]: alwaies desire litle before a great deal [b]: alwaies couet the lowest place [c], and submit thy selfe to al [d]: alwaies praie, and wish that thou maist throughlie doo the wil of God [e]; and doubtles thou shalt enter into the boundes of peace, and quietnesse.

SERVANT. This thy short speech, Lord conteineth much perfection: and though it be breefe for words, yet is it pithie for sense, and most effectual. And, did I faithfullie obeie the same, sure I am, affections would not beare such a swaie within me, as they do [f]: and, I neuer am greeued, and out of quiet, but when I swarue from this thy doctrine.

But thou, Lord, which art almigh-

[a] Ioh. 4. 34. Iohn. 5, 30. Iohn. 6, 38.
[b] Acts, 20. verse, 33. 34. 35.
[c] Luk. 14, 8. 9. 10. Prou. 25, 7.
[d] Eph. 5, 21.
[e] Mat. 6, 10
[f] Roman 7, vers. 15, &c. Galat. 5, 17.

tie, and alwaies doost desire the wel-
g Ezech. 18, verse, 32. fare of man [g], extend thy fauour to-
wards me, that both I may doo thy
wil, and attaine saluation, *Amen.*

Chap.27.

A praier against euil thoughts, or cogitations.

SERVANT.

a Psal.22, 1. O Lord, my God forsake me not [a]; ô my God, assist me. For euil cogitations, and feares be in my minde, which disquiet me; insomuch that I see not how to auoid, & breake them off without great hurt to my selfe.

LORD. I wil go before thee, and suppresse the power of man: and hauing opened the prison doore [b], re-
b Acts.5, 19. Acts.12, 10. ueale my secrets, and mysteries vnto thee.

SERVANT. Doo so, Lord, and with
c Psal. 67, 1. thy countenance [c] banish al wicked cogitations from my mind. For this is my onely hope, and comfort in trou-
d Psal. 18, 3, 6. ble, euen to flie vnto thee [d], to depend vpon thee, to cal vpon thee zelouslie, and patiently to expect thine
e Psal.27, 14 heauenlie comfort [e].

Chap.

Chap.28.

A praier vnto almightie God, to haue the eies of our vnder-*standing opened.*

SERVANT.

O Sweete Iesu, lighten me with the brightnes of thine eternal light, driue al darkenes, as it were, from the mansion house of my soule [a]. [a] Iohn. 1, 9. Iohn. 12, 8.

Suppresse those wandring thoughts, and breake in peeces those violent tentations.

Fight thou couragiouslie for my defense, and vanquish euil beasts, to wit, the inticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holie court of my soule.

Rebuke the windes [b], and tempests, commaund the sea to be quiet, bid the north wind not to rage, and there wil be great calmenes. Send thy light, & truth [c], which maie lighten the earth: for I am rude earth, good for naught, vntil thou inlighten me. [b] Matt. 8, 26 Luke 8, 24. [c] Psal. 43, 3.

Powre out thy fauor from aboue, replenish my soule with thine heauenly grace; & minister the water of

godlines, wherewith the vppermost part of the earth being watered, may bring foorth good, or the best fruit rather.

O Lord, lift vp my mind, which is pressed downe through the waight of sinnes, and stir vp the same wholie to the desire of celestial things, that hauing tasted the sweetenes of spiritual happines, it maie greatlie grieue mee
d Phil.3, 8. euen to thinke of this world [d]. Take
Colos. 3, 1. me, or pluck me rather from al mo-
2. mentanie pleasure of earthlie things: for no creature can either quiet, or
e Ioh.16,33. comfort my mind [e].
2.Thes.2, 16 Ioine me to thee by an vndissoluble
17. band of good wil. For thou alone dost suffice thy freend, & without thee al
f Colo. 3, 2. other things are vaine [f], *Amen.*

Chap. 29.

That we ought not curiouslie to enquire how other men do liue.

LORD.

MY sonne, be not curious, neither haue thou vaine cogitations in thy mind. What is this or that vnto
a Ioh, 21,22. thee? Folow thou mee [a]. For thou needest not care what manner of folkes others are, either what they doo,

doo, or ſpeake [b]. — [b] Mat.7, 1. 2,&c.

Thou art not appointed to pleade for other men;but thou muſt anſwere for thy ſelfe [c]. Why then medleſt thou with that which nothing toucheth thee?

[c] Mat. 25, verſe, 20. 21,&c. 1,Pet. 4, 4. 5. Galat. 6, 5. Reu.22, 12.

It is I which know al, and ſee al whatſoeuer is done vnder the coape of heauen [d]: yea, I know how it goeth with euerie man, what he thinketh, what he would, & whither his counſel tends [e].

[d] Matth. 15, verſe, 2. [e] Pſal. 7, 9. Hebr. 4, 13. Reue.2, 23.

And therefore commit al things to me: be thou quiet, and let troubleſom people alone in their doings. For they ſhal one daie yeeld an account of al their deeds, and ſayings [f], neither can they mocke me [g].

[f] Rom. 14, verſe, 12. [g] Gala. 6, 7.

Waie thou neither the ſhadowe of a great name, nor the familiaritie of manie, nor the priuate good-wil of men. For theſe things do but diſtract the mind ſundrie waies, & repleniſh it with blacke clouds of darknes.

Wouldeſt thou diligently attend my comming, and open the doore [h] of thy mind to let me in, then would I gladlie ſpeake, and reueale my ſecretes vnto thee.

[h] Sal. ſong. 5 verſe, 2. Reue.3, 20.

Chap. 30.

Wherein the true peace, and profiting of the mind doth consist.

LORD.

[a] Ioh. 14, 27. MY sonne, thus haue I said [a], Peace
I leaue with you; my peace I giue
vnto you, not as the world giueth,
giue I vnto you.

Al men desire peace: but al men
care not for those things which be-
[b] Luke. 19, long vnto the right peace [b].
verse, 42. My peace dealeth with such as are
[c] Psalm. 119, modest, and meeke in heart [c]. Thy
verse, 130. peace doth consist in long suffering [d];
Mat. 11, 29. which thou maiest enioy plentifully,
[d] Luke. 21, if thou wilt harken to me, and folowe
verse, 19 my sayings [e]. Wherefore in al things
Rom. 2, 7. 10. consider what thou doest, and what
[e] Psa 119, 1. 2. thou speakest; and let this be thy che-
[f] Colos. 1, 10 fest care, how thou maist please me [f],
Ephes. 5, 10. and besides me take pleasure in no-
[g] Ier. 9, 23. 24. thing [g].

Of other mens sayings and doings
[h] Matt. 7, iudge not thou rashlie [h]; neither in-
verse, 1. &c. trude thy selfe into another mans
[i] 2. Thess. 3, charge [i]: so shalt thou either little,
verse, 11. or verie seldome be troubled.

For thou canst not be voide of all

trouble

trouble liuing in this world [k], to feele no vexation either in mind or bodie, is peculiar to the saincts in heauen, which enioy euerlasting rest [l].

k Ioh, 16, 33.
l Ioh. 16, 22. Reue. 12, 4.

So then thinke not that thou hast found true peace, if thou feele no aduersitie [m]; or that all is wel, if thou haue none enimie; or that thou art in good state, if thou enioy prosperitie [n]: neither deeme that thou art somewhat, or highlie in my fauour, though thou remainest where great exercise of religion is; yea, or tastest the sweetnes of the same [o]. For by these things a true louer of godlines is not knowen, neither doth the profiting, and perfection of a man consist in these things.

m 1. Cor. 4, verse, 8, &c.
n 1. Thess. 5, verse, 2. 3.
o Mar. 14, 17, 18. 19. 20.

Wherein then? Namelie in submitting thy selfe wholie to the wil of God; and in seeking thy selfe in nothing [p], be it little or much, neither now, nor hereafter, but alwaies both in wealth and wo keeping one manner countenance with thankesgiuing [q] waying euerie thing in equal balance.

p Rom. 12, verse, 16.
q Phil. 4, 11, 12.

Finallie, if thou shew thy selfe so valiant, and constant in faith, that

when inwarde consolation is with-
drawen, thou canst addresse thy selfe
[r] Rom.5, 3. to suffer great things [r], and yet for al
4. that refraine from praising thy selfe
5. James.1, 3. vainelie for thine holines, & zeale [s],
[s] Luk.18, 11. doubtles thou shalt find the right, &
12. readie waie vnto peace, yea and one
Rom.11, 18. day behold my countenance againe [t]
20. with mirth, and ioie [u].
[t] Psal.42, 2.
[u] Psal.91, 14 And if thou once come vnto such
15. a passe, that thou canst fullie and per-
16. fectlie contemne thy selfe [x], know of
[x] Phil.4, 11. 12 a truth, that thou shalt enioy as much
13. peace and quietnes, as possiblie maie
Coloss.3, 5. come vnto a mortal man.

Chap.31.

In praise of a quiet, and free mind; with an humble petition for the attaining of the same.

SERVANT.

DOubtles, it is the part of a perfect man, Lorde, neuer to loase the minde from the studie of heauenlie things; but to passe ouer the mani-fold cares of this world euen without care, not like a sluggard, but through the excellencie of a free minde, cleauing to no worldly thing with an im-mode-

moderate desire [a]. [a] Phil.3, 8. Colos.3, 1. 2. 1. Iohn.2,15.

O most gratious, & merciful God, keepe me, I beseech thee, from the cares of this world [b], that I be neuer too much entangled by reason of the manifold things, which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finallie broken, and ouerthrowen with sorowes. [b] Mat.6, 25. 26,&c. 1.Cor.7,31.

I saie not from those things, which the vaine world dooth greedilie hunt after [c]; but frō those miseries, which suppresse the minde of thy seruant by a common, and penal curse of mortalitie, and so withdraw me, that I cannot enter when I would, into the freedome of the spirit [d]. [c] 1. Iohn. 2, verse, 16. [d] Rom.7,16. 17

O my God, which art sweetēnes vnspeakeable, make al fleshly ioye, which withdraweth mee from the loue of eternal things, and entiseth with the beholding of, I cannot tel what present, and pleasant goodnes, make this ioy to be grieuous, and odious vnto me [e]. [e] Gal.6, 14. Phil. 3, 7.

Let not flesh & bloud, O my God, let not flesh and bloud ouercome me [f]; let not the world, and the vaine [f] 1 Ioh. 2,15 16.

g Io.12, 43. glorie thereof deceiue me [g]; let not
h 1.Pet.5, 8. satan by his subtiltie supplant me [h].
i 1.Pet. 5, 9. Giue me strength to resist [i]; pati-
k Eph.3, 16, 17. ence to endure [k]; constancie to per-
Rom.12,12. seuere vnto the end [l].
l Matt. 24, verse, 13. Grant me for the comforts of this
Reuel.2, 7. world the most comfortable oynt-
m 2.Cor. 1, ment [m] of thine holie spirit; and for
verse. 21. the lust of the flesh, powre on me the
n Iam. 4. 4. loue of thy name [n]. The verie meat,
and drinke, and apparel, with other
things necessarie for the nurishment
of the bodie, are euen burdensome to
a feruent spirit [o]. Giue grace that I
o 1.Cor.7,32 maie vse these things moderatlie, &
33. 34. neuer be snarled with an ouer great
desire of them [p].

p Mat.6, 25. Al things are not to be reiected,
for then nature would decaie: againe
to couet superfluous, and euerie plea-
sant thing, thy sacred commande-
ments doo forbid; for so the flesh
would insult ouer the spirit [q]. Wher-
q Rom.8, 8. Galat.5, 16. 17. fore betweene these things let
thine hand direct me, and
teach me to do nothing
out of measure,

Amen.

Chap.

Chap.32.
That selfe-loue is the cause of perdition.

LORD.

MY sonne, thou must buie the
whole, with the whole, & keepe
backe nothing of thy self [a]. For know a Mat.19,21.
this, self-loue doth more hurt thee [b], 27.
than anie thing besides: and accor- 29.
ding to thy loue, euerie thing dooth Luk. 9, 23.
24.
more or lesse cleaue vnto thee. So b Mat.7, 3.
that if thy loue be pure [c], simple, and 4.
godlie, thou shalt be quite from the 5.
bondage of things. Mat.19, 22.

Couet not that, which thou maist c Ioh. 2, 17.
not haue [d]: and haue not that which d Exod, 20.
may hinder thee, and depriue thee of verse, 17.
the libertie of mind [e]. Rom. 7, 7.
e Gal. 5, 16.
17.

It is maruelous, that thou dooest
not wholie commit thy selfe to mee
with al that thou hast, or canst desire.
Why doost thou vainely consume
thy selfe with sorow? Why doost thou
wearie thy selfe with superfluous f Psal. 42, 5.
cares [f]? Shew thy selfe obedient to 11.
my wil, and I wil see that none hurt Psal 43, 5.
come to thee [g]. But if, to attaine g Matth. 6,
verse, 33.

profit,

profit, and to enioy thy desire, thou applie thy selfe to seeke things, and mind to change thy soile, looke neuer to be at quiet, or free from care. For in euerie thing thou shalt wish some thing, and in no place looke for perfect peace.

Therefore euerie thing doth good, but not euerie thing which we haue gotten, and mightilie heaped together; but contemned, and cut fro the mind by the rootes [h]: which I would not should be vnderstood of monie, and riches onlie, but also of the desire of honor, and vaine-glorie, al which do perish with the world [i].

h Phil. 3, 7. 8.
i 1. Iohn. 2, verse 17.
1. Cor. 7, 31.

The place also doth smallie defend, if zeale of the spirit be lacking [k]: neither can that outward peace long continue [l], if it be not grounded vpon a staied mind, that is, vnles thou depend vpon mee, though thou change thy soile, thou shalt not better thy selfe. For when occasion doth arise, and is receiued, thou shalt find not onelie those thinges which thou didst shun, but a great deale more.

k Gal. 5, 22.
l Iohn. 14, verse, 27

Chap.

Chap 33.

A praier to obtaine the puritie of mind, of heauenlie *vvisedome.*

SERVANT.

STrengthen mee, ô God, by the grace of thy holie spirit [a], confirme the inner man, that thy mind may vtterlie be voide of all vaine cares [b] and griefe, and I neuer drawne awaie with the desire of anie thing, be it vile, or pretious, but may count both my selfe [c], and all other things, euen corruptible [d]. For asmuch as nothing vnder the sunne continueth euer [e], but they are all vaine, and vexations of the spirit [f]. He who thus thinketh, is most singularlie wise.

O Lord, giue me heauenlie wisedome [g], which maie teach mee to seeke [h], and finde thee aboue all, to sauor of thee [i], and to loue thee [k], aboue all: and to take other things as they are in themselues, according to the order of wisedome [l]. Giue mee grace both wiselie to auoid flatterers [m]; and patientlie to beare my foes [n]. For, neither to be mooued with euerie blast of words [o], not to listen to

[a] Ephe. 3, 16
[b] 1. Cor. 7, verse. 32.
[c] Luke. 2, 23
[d] Phil. 3, 8.
[e] Eccle. 1, 3. 4. 1. Iohn. 2, 17
[f] Eccles. 2, verse, 11, &c
[g] Eccl. 2, 26. VVisd. 9, 4. Iames. 1, 5.
[h] Mat. 6, 33.
[i] Psal. 34, 8.
[k] Matth. 22, verse, 37. Mar. 12, 29. 30. Luk. 10, 27.
[l] 1. Cor. 7, 29 30. 31.
[m] Prou. 2, 16. Prou. 5, 3. 4. Prou. 29, 5
[n] 1. Pet. 2, 21 23. 1. Pet. 3, 8. 9. Prou. 16, 32.
[o] Prou. 14. verse, 29.

p Eccl. 7, 28. Prouerb. 6, vers. 20, &c. 24. to the flattering Marmaid [p], is doubtles a great part of wisedome, and the readie waie to go forward safelie in our iournie begoone.

Chap. 34.

Against ill toongues.

LORD.

MY sonne, take it not greeuouslie, though some conceiue, and speake amisse of thee [a]; but thinke woorse of thy selfe than they doo, and beleeue that none is more weake thā thy selfe [b].

a Matt. 5, 11.

b Luke. 18. verse, 13.

If thou treade the secret path of vertue, thou wilt not greatlie waie flieng words [c].

c Psa. 56, 11.

It is no small wisedome in aduersitie to be silent [d], to turne vnto me, and not to be disturbed whatsoeuer men doo thinke. Thy peace must not depend vpon the speech of men: for thou art one manner of man still, speake they ill, or speake they well of thee: but in me, in me, I saie, true glorie, and true peace dooth consist [e], the which he shall mightilie enioie, who neither desireth to please men, nor feareth their displeasure [f].

d Ps. 112, 7. Esai. 30, 15. Luk. 21, 19.

e Ioh. 16, 33.

f Matt. 10, verse. 28.

Of vntemperate loue, and vaine

feare,

feare, all vnquietnes of minde, and di- g Matth. 19.
stracting of the senses doo arise [g]. verse, 21. 22.

Chap. 35.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name ô Lorde, for euermore, whose will it is, that I should be tried with this affliction [a]: which of my selfe I cannot escape, but am to flie vnto thee, requiring thine assistance [b], and to turne it to the best.

a Iam. 1, 2.
b Psal. 71, 2. 3.

O Lorde, now am I in trouble, and my minde is greeuouslie vexed thorough my present miserie.

And therefore, ô most deere father, what shall I saie? I am entrapped on euerie side: deliuer me frõ this houre, whereinto I doubtles came, that thou thereby mightest purchase great praise both for bringing me so downe, and deliuering me againe [c].

c Psal. 22, 23. 24.

O Lord, I beseech thee deliuer me from this euill, me poore and needie soule [d], knowing not whither to turne my selfe without thee.

d Psa. 40, 17.

In like sort, ô Lorde, giue me patience now [e], helpe me, ô my God, so will

e Heb. 12, 1. Heb. 10, 36.

will I not feare,be I neuer so greuous-
f Psal.56,11. lie afflicted [f].
Acts. 5,41. And now in these my troubles,what
shall I saie? Euen thy will be doone,
g Mat. 6,10 Lorde [g]: I haue deserued this afflicti-
h Psal. 69,5. on, and punishment [h], and therefore
must of necessitie beare it(God grant
that patientlie I maie doo so) til after
those stormes faire weather comes a-
gaine.

I know right well, thou canst by thy
almightines either altogither remoue
awaie this tentation, or mitigate the
rage thereof, that I faint not vtterlie,
i Psal. 77, 1. as often heretofore thou hast doone [i],
2. of thy great mercie towardes me, ô
5. my God. And the more troubles sup-
6,&c. presse me, the more sweetelie shall I
be refreshed with the helpe of thine
almightie right hand.

Chap. 36.

Of calling for Gods assistance, and hope to recouer his fauor againe.

LORD.

MY sonne, I am that Lorde euen
the strengthener of men in the
a Nahum. 1. daie of trouble [a], vnto whome thou
verse, 7. must make recourse as ofté as it goes
not well with thee.

But

But thou feelest not my heauenlie comfort, because thou turnest not thy selfe with speed vnto praier [b]. [b] Ps. 50, 15.

For, before thou makest anie earnest praier vnto me, thou seekest much comfort else-where, and takest pleasure in outward thinges; which doo thee small good, vntill thou persuade thy selfe in deede, that I it is who deliuer such out of troble as put their confidence in mee [c], and that without me no helpe is auaileable [d], no counsell profitable [e], no physicke durable [f].

Psalm. 86, 1. 2, &c.
[c] Psa. 33, 18. Psal. 27, 14. Psal. 31, 24.
[d] Psal. 33, 16. 17. 18.
[e] Iob. 5, 13. Psal. 2, 2. 4.
[f] Luk. 8, 43.

But now hauing taken courage vnto thee after stormes, waxe thou strong againe in the light of my mercie. For I am readie, saith the Lord [g], not onelie to restore all thinges to their integritie, but also mightilie to renew them [h].

[g] Reu. 22, 7.
[h] Reu. 21, 1. 2. Pet. 3, 13.
[i] Iob. 9, 4. 5. 6, &c.

Is there anie thing too hard for me [i], Or am I like to them which keepe not promise [k]? Where is thy faith? Stand constantlie, and perseuere [l]: show thy selfe a patient and valiant man, and doubt thou not but in due time thou shalt finde comfort [m].

[k] 1. King. 8, verse. 23. Tit. 1, 1. 2.
[l] Mat. 24, 13.
[m] Ps. 27, 14. 1. Cor. 16, verse. 13.
[n] Ps. 37, 3. 7. 34.

Waite [n], waite I saie for me, and I

will

will come and heale thee. It is tentation that troubles thee, & vaine feare which terrifies. What good doth care of future chances, but euen bring sorowe vpon sorowe [o]? The daie hath enough with his owne griefe [p]. A vaine thing it is, and to no purpose, either to be sad, or to reioise for things to come, which perhaps will neuer come to passe.

o Mat. 6, 25. 26, &c. Prouerb. 10 verse. 22. p Mat. 6, 34.

But man with such imaginations may be deceiued, albeit so easilie to be caried awaie with the tentation of the enimie, is an argumēt of a faint hart, and little faith [q]. He waieth not whether he illude, and deceaue a man with true thinges, or with false; whether with the loue of present [r]; or feare of thinges to come.

q Mat. 14, verse, 31. Mat. 16, 8. r Matt. 4, 8. 9. Luke. 4, 5. 6. 7.

Wherefore neither be thou troubled in minde, nor feare; trust onelie in me, and repose confidence in my mercie [s].

s Psal. 27, 1. Psal. 28, 7. Psal. 34, 22. Psal. 115, 11.

Manie times thou thinkest I am far off, when in deed I am at hand [t]: and when thou supposest that all is gone, manie times thy gaine comes rolling in [u]. So that all is not lost, though thou susteine aduersitie.

t Psal. 119, 151 155. 1. Cor. 10, 13 u Iam. 1, 12.

Accor-

According to the sense of present miseries, thou must not iudge; neither whe anie mischance happeneth, be so moued and dismaied as though no hope of escape were left at all [x]. [x] 1.Cor. 10. verse, 13.

Thinke not thou art vtterlie cast off, though for a time either I send affliction, or denie thy desired comfort; for thereby thou must enter into the kingdome of heauen [y]. And assuredlie it is better both for thee, and all the rest of my seruants, to be stirred vp with aduersitie [z], than to enioy all things at your harts desire. [y] Acts. 14, 22. [z] Psal. 119, verse. 67. 71.

For I am so priuie to the secret cogitations of the hart, that I know it is greatly for thine euerlasting welfare, to be sometime left to thy selfe in trobles, least perchance being puffed vp with prosperitie, thou thinke thy selfe to be that which thou art not [a]. Luke. 9, 13. 1.Pet. 1, 6. 7. [a] De. 32, 15.

I can take awaie that I gaue [b], and giue it againe, when I thinke it good. If I gaue it, it was mine [c]: if I tooke awaie, I tooke not thine, forasmuch as euerie good giuing, & euerie perfect gift is fro me [d]. [b] Mat. 25, 14 15, &c. 28. [c] 1.Cor. 4, 7. [d] Iam. 1, 17.

Wherefore, when I send thee miserie, and aduersitie, neither doo thou

fret [e],

Aduersitie, physicke for the soule.

fret[e], not faint[f]: for I, euen I the same can speedilie succor thee, and turne thy sorowe into ioy againe.

But in that I deale so with thee, I am righteous[h], and much to be commended. And if thou beest wise, and waiest this my doing vprightlie, thou wilt neuer so heauilie mourne for thine aduersitie, but rather be glad[i], and thanke me therefore[k]: yea thou wilt confesse thy selfe, that herein especiallie thou shouldest reioise, in that in punishing I do not spare thee[l].

As the father hath loued mee, so haue I loued you, said I to my disciples[m], whome I sent not vnto transitorie pleasures[n], but vnto great combats[o]; not vnto honor[p], but vnto infamie[q]; not vnto idlenes[r], but vnto painefulnes[s]; not vnto rest[t], but to bring foorth much fruit with patience. My sonne, forget not these my wordes.

e 1.Pet.4,12
f Hebr.12,3. Heb. 10,35. 36.
g Deut. 32. verse, 39. 1.Sam. 2,6.
h Psal. 119, verse, 75. Dan. 9,14.
i 1.Thes.1,6. Iames. 1,2.
k Eph. 5,20.
l Iob. 6,7. 10.
m Ioh. 15,9.
n Ioh. 16,20.
o Mat.10,16 17. 18.
p Luke. 22. verse, 25.
q Mat. 5,11. 1.Pet. 3,13. 14.
r Mat. 10,7. 8.&c.
s Mat. 9,37. 38.
t Luk,10,2.

Chap. 37.

That to find God our creator, we should forsake all things.

SERVANT.

O My Lord, as yet I stand greatlie in neede of thy fauor, that I may come

come to that passe, that neither man, nor anie other creature [a] may let me. For as long as anie thing deteins me backe, I cannot freelie take my flight to thee [b].

He that said [c], Oh that I had wings like a dooue, that I might flie awaie and rest! would freelie haue flied.

What is more quiet than the simple eie [d]? or what more at libertie, than he who desireth nothing in ẏ world [e]?

So that man must ouerpasse all creatures, and bring himselfe vnto that forwardnes, that rauished beside himselfe, he confesse that thou the creator of all things art nothing like vnto thy creatures [f].

Vnles man be free from the loue of euerie creature [g], he cannot quietlie applie himselfe vnto heauēlie things.

For therefore few there be which addict themselues to the studie of celestiall things, because few can withdrawe themselues wholie from the loue of this world [h].

But to doo so, we haue need of the speciall fauour of God [i], which maie lift vp the minde, and rauish it aboue it selfe.

[a] Rom. 8, 35. 36, &c.
[b] Luke. 9, 23 24. 25.
[c] Psal. 55, 6.
[d] Mat. 6, 22
[e] Luk. 9, 23.
[f] Esai. 44, 6. 7. 8. Esaie. 55, 8. 9. Reuel. 5, 2. 3. 5.
[g] Luk. 5, 11. Luke. 14, 26 27.
[h] Mat. 22, verse 5. Luke. 14, 18.
[i] Ioh. 6, 44. 65.

And

And vnles man be so lifted vp in spirit, and, being deliuered from all worldlie thinges, conioined to God, whatsoeuer hee either knoweth, or
k 1.Cor.13,1 2. possesseth is to verie small purpose [k].

3. A long while shall he be a nouice,
l Matth. 13. verse. 44, 45. and grouell on the ground, which maketh account of anie thing, besides that one eternall, and infinite good
m Rom.8,33. 54,&c. Philip. 3, 8. thing [l]. Whatsoeuer is not God, is nothing, and to be esteemed for nothing [m].

n Gal. 1,11 12. Doubtles great difference is there betweene the wisedome of a man in-
o 1.Cor. 1. verse. 18. 19,&c. spired from aboue [n], and the knowledge of worldlie wise men [o]: and
p 2. Tim. 3. verse, 16. 17. much more excellent is that doctrine which floweth from heauen [p], and the celestiall fountaine, than that is pain-
q Mat. 15,9. 1.Cor. 1, 20. fullie fetcht frō the braines of man [q].

r Mat.7,22. Rom. 2,21. 22,&c. Iames.1,22. 23,&c. Manie there be which studie heauenlie things; but which doo those things that belong thereunto [r], not manie.

s Galat. 4, 9. 10. Galat. 5, 1. Coloss. 2,20 Another great let is, for that men stand vpon signes, & sensible things [s], and bestow smal diligence in the mor-
t Coloss.3,5. Galat. 6, 14. tifieng of themselues [t].

I maruell what the matter is, or with

with what spirit we are led, or what commeth into our mindes, which are called spirituall, that with such care and studie we seeke after vile and vanishing things [u], and so seldome call our wits together to thinke vpon the matters of saluation [x]! Yea, after a little consideratiō we by and by burst out againe, and waie not our deedes anie more in the balance [y].

u Mat. 6, 19. Ezech. 34, 2 1. Pet. 5, 2.
x Colo. 3, 2.
y Reu. 3, 17. 18.

Where our affections be [z], we marke not: and that all which we haue is vnpure [a], we lament not.

z Mat. 6, 21
a Esai. 64, 6.

For euerie man hath corrupted his waies [b], which was the cause of so great a floud in the old world [c].

b Rom. 3, 10 11. 12. Psalm. 14, 1. 3.
c Matt. 24. verse. 37. 38. 39. Luke. 17, 26 27.

So that the affection within being vnpure, needs must the actions proceeding from the affections, which showe the want of strength, be vnpure [d]. For of a pure minde the fruite of a good life dooth proceed [d].

d Matt. 6, 22. 23. Mat. 12, 33 35.

Inquirie is made, how much a man dooth; but how zelously it was doone, no consideration is had.

Whether he be rich, or strong, or faire, or stout; whether he can write well, or sing well, or plough well, we enquire: but how poore in spirite he is [f],

e Luke. 6, 45

[f] Matt. 5,3. is [f], how patient & meeke [g], how reli-
[g] Matth. 11, gious & spirituall, manie will not tell.
verse, 29. Nature beholdeth the outwarde
[h] Ioh. 7,24. parts of man [h]; Grace respecteth the
John. 8,15. inward [i]: that commonlie is decei-
[i] Iames. 2,5. ued [k], this hath hir trust in God [l], that
Iohn. 8,16. she maie not erre.
[k] Iam. 2,6.
[l] Psal. 116,7. 8 9

Chap. 38.

That we must denie our selues, and renounce vtterlie all car- *nall desires.*

[a] Luke. 9,23
[b] 1. Cor. 6,9. 10.
1. Tim. 6, 8. 9. 10.

LORD.

MY sonne, thou canst not come vnto perfect freedome, vnlesse thou vtterlie denie thy selfe [a].

[c] Esai. 5, 21.
[d] Iam. 1,13. 14. 15.

As manie as are couetous [b]; as ma-
nie as loue themselues [c]; as manie as
1. Pet. 2,11 lust [d]; as are curious [e]; busie-bodies [f];
[e] 1. Tim. 1,4. desirous alwaies of pleasure [g], not of
[f] 1. Pet. 4,15 Iesus Christ; attempting that which
[g] Luke. 16. verse, 25. shall not abide [h], (for whatsoeuer is
[h] Ps. 2,1, &c. 4. not of God, will come to naught [i],)
[i] Acts. 5, 38. 39. are captiues and in bondage vnto Sa-
tan [k].

[k] Rom. 6,12. 13. 14.

Take this for all. Forsake all [l], and
finde all [m]. Forsake thy desire [n], and
[l] Luke. 9,23 finde rest [o]. Meditate hereof conti-
[m] Ma. 19,27. 28. 29. nuallie, and when thou hast fulfilled

[n] Mat. 8,34. [o] Mat. 10,39.

all, thou shalt vnderstand.

SERVANT. O my Lord, this can not be doone in a daie, neither is it a plaie for children: but therein brieflie the whole perfection of a godlie man, is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismaied at the naming of perfection: but so much the more stirre vp thy selfe vnto higher things [p], and at the least in desire sigh after them. [p] Phil. 3, 13 14 15.

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobeie me [q]; then would I like thee well, then shouldest thou leade thy life in ioy, and quietnes [r]! [q] Rom. 12, 1. 2. [r] Leu. 26, 3. 4, &c. Deut. 28, 1. 2, &c.

Thou hast as yet manie things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire.

I counsell thee to buie of me gold tried by the fire [s], that thou maist be made rich, I meane celestiall wisedome, which treadeth all abiect and vile things vnder feet. [s] Reu. 3, 18. [t] 1. Cor. 1, 26

Cast awaie the wisedome of this world [t], that is, cesse to please, and flatter thy selfe after the fashion of

v 1. Ioh. 2. 15. 16. the world [u].

I tell you the most vile things must
x Matt. 13. verse. 44. 45. 49. be bought with pretious thinges [x],
and such as are of greatest account
among men. For the true wisedome
of God, which dooth not arrogate
y 1. Cor. 13, verse. 14, much to it selfe, [y] nor desireth to be
greatlie accounted of in this world [z],
z Mat. 11,29 which manie commend in words [a],
a Mat. 7,22 23. but dissent there-from in deeds [b], see-
b Mat. 23, 3. meth but a vile [c], and base thing, and
c 1. Cor. 1,10 verse. 21. therefore is not thought vpon well
d Matt. 13. verse, 44. 45. 46. nigh: and yet for all that it is the pre-
tious treasure [d], and the pearle hid-
den fro manie.

Chap. 39.

The mutabilitie of mans hart; and of thinking vpon God, in and *afore all things.*

LORD.

MY sonne, beleeue not the affe-
ction which mooueth thee at
this time, for speedilie it will change.

For so long as thou liuest, thou
shalt be subiect to mutabilitie, euen
a Psal. 144. 4. perforce [a]; and be now merie, now
sad, now quiet, now troubled; now ze-
lous now cold; now earnest, now
retchles;

retchles; now graue, and by and by light of behauiour.

Notwithstanding, the wise man rightlie instructed in the spirit, standing fast vpon these mutable things, not regarding what hee feeleth in himselfe, or on what side the winde of instabilitie dooth blowe, but how he maie bring his purpose to a right and blessed end [b]. b Psal. 16, 8.

For so it falleth out, that one, and the same man, maie abide vnmooued [c], among so manifold euents, if the single eie of his mind be directed continuallie vpon me. c Psa. 112, 6. 7. 8.

And the more pure the eie of his mind is [d], the more constantlie dooth he abide in the midst of stormes [e]. But manie haue this sight of theirs troubled, so that easilie they looke vpon euerie pleasure obiected; and hardlie can one be found without all blemish of selfe-loue [f]. d Mat. 6, 22. 23. e Acts 5, 41. f 1. Cor. 13, 4 2. Cor. 12, 14 15.

So came the Iewes vnto Martha and Marie being at Bethania, not for Iesus sake onelie, but that they might see Lazarus [g]. g Ioh. 12, 9.

Therefore the eie of the mind must be purged [h], that it maie be simple, h Mar. 6, 22. 23.

and right, and cast vpon me altogether, notwithstanding the manifold diuersitie of things which come betweene.

Chap. 40.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all thinges.

Servant.

a 1 Cor. 15, verse, 28. BEhold, my God, and all things [a]. What will I more? what more happie thing can I wish for?

O sauorie and sweete word; but to him which loueth the word, not the worlde, nor the thinges in the

b Ioh. 2, 15. world [b]!

16. My God, and all thinges. To him

17. that vnderstandeth I haue said sufficient; and to repeate the same oftentimes is a delight to him that lo-

c Rom. 8, 31 ueth [c].

32, &c. For if thou be present [d], all things

d Psal. 104, 29. bring ioy; if thou be absent, what can

30. make merie?

Thou makest the minde quiet; and thou bringest much peace, and the

e Psal. 16, 8. ioy of hart [e].

9 Through thee we thinke well of all things [f];

thinges [f]; and through thee [g] in all thinges [h] wee praise thee. Without thee nothing can like vs long; and that euerie thing maie be gratefull & good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauorie to him, to whome thou art sauorie [i]? Againe what can please him, to whome thou art not pleasant?

But the wise of this world [k], and such as sauor of the flesh [l] lacke thine heauenlie wisedome: for in the flesh is death [m], and much vanitie in the worlde [n].

But they are wise in deed, who followe thee in contemning the worlde, and in mortifieng the flesh: because they are translated from vanitie vnto veritie, and from the flesh to the spirit [o]. These relish God: and these refer all thinges created vnto the laud and praise of the Creator [p].

But ods there is, and great ods too betweene the sauor of the Creator [q], and of the creature [r]; of eternitie, and of time; of light vncreate, and of light inlightened.

f Rom. 8, 35. 36, &c. Philip. 1, 21. Phi. 4, 11, &c.
g Phil. 2, 13.
h Eph. 5, 20
i Psal. 34, 8.
k Rom. 1, 22. 1. Cor. 1, 19. 20, &c.
l Rom. 8, 5.
m Rom. 8, 6.
n 1. Corin. 1, verse, 20.
o Rom. 8, 5.
p Psa. 69, 34. Psal. 149, 1. 2, &c.
q Rom. 8, 5. 6.
r 1. Ioh 2, 15 16. 17.

ſIoh. 1, 4. 9. O light euerlaſting [f], which paſ-
ſeſt al lights that are made, ſhine thou
vpon me; and pierce, purge, com-
fort, and lighten with thy bright-
nes euen all the inward parts of my
ſoule: reuiue my ſpirit with al ÿ powers
thereof, that I may cleaue vnto thee
with a ſong of exceeding ioy.

Oh, when will that bleſſed houre
come, alwaies to be wiſhed, wherein
thou wilt ſo fill me with thy preſence,
t 1. Cor. 15, that thou wilt be all in all to me! [t]
verſe, 28. vntill when, my ioy doubtles will not
v Ioh. 16, 22. be perfect [u].

As yet the old man [x] to my great
x Rom. 6, 6. griefe [y], not yet wholie crucified [z],
y Phil. 1, 23. nor yet dead [a], is within me. As yet
z Gal. 6, 14. the fleſh luſteth againſt the ſpirit [b], it
a Coloſ. 3, 5. fighteth within me [c], and diſquiets
b Gal. 5, 17. the kingdome of the ſoule.
c Iames. 4, 1

But thou who ruleſt the raging of
d Pſal. 89, 9. the ſea [d], and ſtilleſt the waues there-
Matt. 8, 26 of when they doo ariſe, ſcatter the
Luke. 8, 24. people that delight in warre [e], bring
e Pſal 68, 30 them downe by thy mightie power.
Extend thy mightines, and make thy
right hand to be knowen.

f Pſal. 31, 1. For in thee, ô Lord is mine whole
g Pſa. 56, 11. truſt [f], mine onelie refuge is in thee [g].

Chap.

Chap. 41.

That this life is neuer free from tentations.

Lord.

LOoke not in this world to be without troubles my sonne[a], but while thou liuest, thou shalt stand in need of spiritual armor[b]. Thou liuest amõg enimies, on the right hand, and on the left thou art assaulted[c]. And therefore vnles thou take the shield of faith[d], and the swoord of the spirit[e], which is the worde of God, thou canst not long be without some grieuous wound.

Furthermore, vnles thou fasten thy mind vpon me with a pure affection, to suffer all things for my sake[f], thou canst neither susteine the heate of persecutiõ, nor obteine the crowne of eternall life[g]. Wherefore thou must ouerpasse al things like a man[h], and showe a courage howsoeuer things fall out. For to him which ouercommeth is Manna giuen[i]: but for him who sleepeth, is miserie prepared[k].

Now if thou seeke rest in this life[l], how wilt thou enter into eternall rest[m]?

[a] Iob. 7. 1.
[b] 2. Cor. 10. verse, 4 5.
Ephes. 6, 10. 11, &c.
[c] 2. Cor. 6, 7.
Matt. 10, 16.
[d] Ephe. 6, 16.
[e] Ephe. 6, 17.
[f] 2. Cor. 6, 4 5, &c.
Ephes. 6, 10.
Iames. 1, 2. 3.
[g] 2. Tim. 4, 7 8.
Reuel. 2. 7.
Reuel. 7, 13. 14. 15, &c.
[h] Psa. 31, 24.
1. Cor. 16, 13
[i] Reu. 2, 17.
[k] Matth. 25. verse, 10. 11. 12. 30.
[l] Iob. 16, 53.

[m] Heb. 4,11. rest [m]?

[n] He. 10,36. Then prepare thy selfe, not to
[o] Ioh. 14.27. peace, but vnto patience [n]; and seeke
Iohn. 16,33. for quietnes not on earth, but in hea-
[p] 1. Thess. 5. uen [o], not among men, or in the
verse, 25. world, but in God alone [p].
2. Thes. 3,16
Philip. 4,7.
[q] Ro. 8,35. Thou oughtest to endure all things
36, &c. for Gods sake [q], euen labors, griefe,
1. Cor. 13,7. tentations, afflictions, troubles, need,
[r] 2. Cor. 6,4. sickenes, iniuries, euill reports, repre-
5, &c. hensions, oppression, infamie, corre-
Philip. 4,11. ction, contempt [r].
12, &c.

[s] 2. Tim. 2,3. For these thinges inuite, as it were,
5. vnto vertue; these trie the yoong sol-
[t] 2. Tim. 4,7. dier of Iesus Christ [s]; these bring to
8. the crowne of blisse [t]. To such a man
1. Pet. 5,4. I will giue for his small paines an e-
[v] Mat. 5,10. ternall rewarde; and for temporall
11. shame, glorie without end [u].

[x] Acts. 5,4. Thinkest thou alwaies to haue
Hebr. 11,8. prosperitie at thine owne desire?
17. Looke not for it. Mine old saints and
[y] 2. Cor. 6,4. seruants could neuer haue it: but
5. they were faine to suffer much trou-
Heb. 11,32. ble [x], maniefold tentations [y], misera-
33, &c. ble ends [z], which they endured pati-
[z] Mat. 14,10. entlie [a], trusting rather vpon God,
Acts. 7,59. than vpon man [b], and counting the
60. afflictions of this present time, not
Heb. 11,37.
[a] Reu. 7,13.
[b] Ps. 56,11.

worthie

worthie ẏ glorie which was to come[c]. [c] Rom. 8, 18.

Now wouldest thou haue that out of hand, which so manie with teares, and long troubles could hardlie attaine? Hope therefore in the Lord[d], be strong & giue not ouer disloiallie, but valiantlie imploie both thy bodie and life for the glorie of God[e]. I will in the end most bountifullie reward thee[f], and in thy troubles assist thee[g].

[d] Psal. 27, 14. Psal. 31, 24. 1. Cor. 16, 13
[e] Rom. 8, 35. 36, &c.
[f] Reue. 2, 7. Matt. 5, 12.
[g] Psa. 50, 15. Psalm. 91, 1. 2. &c.

Chap. 42.

Against the vaine iudgement of men.

LORD.

CAst thy burden constantlie vpon the Lord[a], my sonne, and feare not the iudgement of man[b], so long as thy conscience dooth not condemne thee[c].

It is expedient, and a blessed thing to suffer on such wise[d]; neither is it hard for an humble mind[e], and man that trusteth in the Lord, so to doo[f].

Manie men saie manie things, and therefore little regard should be giuen to them: and to please all, it is impossible[g].

And although Paule endeuored to please all men[h], and made himselfe

[a] Psa. 55, 21.
[b] 1. Cor. 4, 3. 4. 5.
[c] 2. Co. 1, 12.
[d] Mat. 5, 10.
[e] Mat. 11, 29 30.
[f] 2. Cor. 6, 4. 5, &c. Philip. 2, 13
[g] Matth. 6. 24.
[h] 1. Cor. 4. verse. 12. 13, &c.

i1.Cor. 9, verſe. 22. all things to all men [i]: yet paſſed he little to be iudged of man [k].

k1.Cor. 4.3.

He did as much as laie in him to profit, and ſalue others [l]; but for all that, he could not ſtaie the ſlanderous toongs of the wicked [m], & therefore committed he his whole cauſe vnto the Lord [n], who knew all, and againſt the ſlanderous and backebiting ſpeeches of the vngodlie he defended himſelfe with patience, and long-ſuffering [o].

l1.Cor. 9, verſe, 22.
m1.Co. 4.12 verſe, 13.
n1.Cor. 4,5.
oColoſſ. 1. verſe, 24.
1.Cor.4,12.
1.Pet. 2,20. 21,&c.

Notwithſtanding ſometime he anſwered againe [p], leaſt the weakelings through his ſilence ſhould be offended.

pActs. 25. verſe, 10. 11.
Acts. 26.2 3 4.&c.

Why then feareſt thou the ſentence of a mortal man, who being aliue to daie, maie be dead to morowe [q]?

1.Cor. 9.1. 2,&c.
Phil. 1.12. 13 14.

Feare God, and thou wilt not feare man [r].

qSirach. 10, verſe, 11.
rPſal. 27,1.
Pſal. 56,4.

What hurt doo anie mens words and iniuries to thee? Naie, himſelfe he hurteth rather; and ſhall not eſcape the iudgement of God, whoſoeuer he be [ſ].

ſRom. 14, verſe, 10.
2.Cor.5,10.

Haue thou GOD alwaie before thine eies, & contend not with quareling

reling words. And though now thou be without cause defamed [t], take it not grieuouslie, neither by impatiencie diminish thy reward [u], but rather cast the eies of thy minde vpon me in heauen, who both can deliuer thee from all infamie, and inurie of men [x], and will reward euerie one according to his workes [y].

t 1. Pet. 2, 19. 20.
v Mat. 5, 12.
x Psa. 50, 15.
y Rom. 2, 6. Reu. 22, 12.

Chap 43.

That we must wholie resigne ouer our selues vnto God, if we minde to attaine *vnto the freedome of minde.*

LORD.

MY son, if thou forsake thy selfe [a], thou shalt find me.

See thou chalenge nothing to thy selfe, nor haue nothing proper, and alwaies thou wilt gaine [b]. For as soone as thou yeeldest vp thy selfe wholie without reuocation, thou shalt be endued with most excellent rewardes [c].

SERVANT. Lorde, how oft shall I yeeld vp, and wherein shall I forsake my selfe?

LORD. Alwaies, & euerie houre; both in small, and great matters I except nothing: my desire is to haue

a Luk. 9, 23.
b Matth. 19. verse, 29.
c Luke. 19. verse. 29. 30. Mar. 10, 28. 29. 30.

thee renounce all thinges [d]. For how canst thou be mine, and I thine, vnles both inwardlie, and outwardlie thou haue left, and lost thine owne will [e]?

And thus the sooner thou dooest, the better thou shalt speede: and the more throughlie and sincerelie, the more thou shalt please me, and profit thy selfe [f].

Some there be, which giue ouer themselues, but it is with some exception [g]. They doo not fullie depend on God, and therefore they studie how to prouide for themselues.

Others at the first renounce themselues wholie: but afterward when tribulation or persecution cōmeth [h], they fal awaie, & so doo no good at al.

These men shal neuer aspire either vnto the true libertie of the mind, or to the most cōfortable benefit of my familiaritie [i], vnles they wholie renounce [k], and dailie sacrifice themselues [l], without which none either can, or shall enioie the fauor of God.

I haue said oftentimes; and now I saie againe; Forsake, yeelde vp thy selfe [m], and thou shalt enioie the sound quietnes of minde [n]. Giue the

d Mat. 13. verse. 44. 45 46.
e Matt. 26. verse. 39. 42. Luke. 22,42. Iohn. 4,34. Mat. 6,10.
f Mat. 24. verse, 45. 46 47. Mat. 25,21. 12,&c.
g Luk. 9,59. 60 61.
h Mat. 13 verse, 20. 21.
i 2. Cor. 13. verse, 13.
k Luk. 9,23.
l Rom. 12,1.
m Mat. 16. verse, 24. Mark. 8, 34. Luk. 9,23.
n Matth, 11. verse, 29. Matth. 16. vers, 24, &c.

the whole for the whole, call backe
nothing, keepe back nothing [o]. Abide [o] Luke. 18, verse, 22, 23, &c.
vnfainedlie, and faithfullie in me, and
thou shalt haue me, the freedome of [p] Matt. 25, verse. 35, &c.
mind, & deliuerance from darknes [p].

Wherefore let this be thy studie, [q] Luke. 9, 23
let this be thy praier, wish continual- [r] Rom. 6, 6.
lie, that thou maist euen nakedlie fo- [s] 2. Tim. 2, verse, 11. 12.
low naked Iesus [q], & die to thy selfe [r],
to liue eternally with me [s]. Then shal [t] Psalm. 1, 1.
both vaine imaginations [t], and vile [v] Mat. 6, 22. 23
affections [u], and superfluous cogitati- [x] 1. Co. 7, 31. 32.
ons [x] depart awaie: then both immo-
derate feare shall vade [y], and intem- [y] 1. Ioh. 4, 18
perate loue consume awaie [z]. [z] 1. Ioh. 2, 17

Chap. 44.

Of the right vse of outward things; and that we should flie vnto God when we are afflicted.

LORD.

MY sonne, thou must haue a speci-
al care, that thy mind be single
and pure [a] in euerie place, in euerie [a] Mat. 6, 22. 23.
action, in al thy busines; also, that all
things serue thee, & not thou them [b]; [b] Matt. 6, 24.
also that thou be not a slaue, and
bondman to thine owne actions [c]; [c] Galat. 5, 2.
but a master, a ruler, a free-man, an
Hebrue translated into the lot, and

d Gal. 4, 3. libertie of the sonnes of God [d], whose
7. eies are turned from worldlie [e], and
9. cast vpon heauenly things [f]; who
e Gal. 5, 13. looke vpon temporal things with the
f Colos. 3, 1. left, but with the right eie vpon eter-
2. nal; who wil not be brought vnder
g 1. Cor. 6, verse, 12. the power of anie thing [g]; but make
1. Ioh. 2, 15. al things to serue to good purpose, ac-
1. Cor. 10, 23 cording to the order of almightie
h Psalm. 8, 6. God the creator [h], who hath doone
7. 8. nothing of al that he did in vaine [i].
i Gen. 1, 31.

Furthermore, if in thy trouble thou wilt not sticke vnto outward things, nor with a carnal eie beholde the things that are seene and heard: but with Moses in al thine affaires enter by and by into the tabernacle of the
k Exod. 33, 9 Lord [k], doubtles thou shalt receiue
Nomb. 7, 89 answere sometime, and returne instructed in things both present, and to come.

For it was Moses wont in matters of controuersie, and difficult things, to go into the Tabernacle, and to be rid from the wickednesse of men he
l Exod. 33, verse, 13. vsed praier [l], and the calling for Gods assistance. So oughtest thou
m Matt. 6, 6. to enter into the priuie closet of thine heart [m], and there most ear-

nestlie

nestlie to cal vpon God.

For we read [n] that Ioshua, and the rest of the Israelites were therefore deceiued of the Gibeonites, because they counseled not with the mouth of the Lorde, but gaue light credit to their faire tale.

n Iosh.9, 14.

Chap.45.

That man should not be too importunate in his matters.

LORD.

SOnne, cast thy burden vpon me [a], and in due time I wil grant thy request.

a Psa 55, 22.

Looke vpon my commandements, and thou shalt find great profit therby [b].

b Deut 6, 3. 4, &c. Deut.12, 28. Psal 85, 8.

SERVANT. O my Lorde, I willinglie refer mine whole cause to thee [c]: for I find that al my cares do naught preuaile.

c Mat.6, 25. 26, &c. 1.Pet.5, 7.

Oh that I were not so careful of worldlie things, but could euen out of hand vnfeinedlie obeie thee [d]!

d Luk.5, 11. 28.

LORD. My sonne, manie-times a man desires a thing, which afterwardes he mislikes when he hath it once. Because the desires of one

thing

thing doo not long endure, but force you to couet after sundrie & diuers.

Wherefore it is no smal thing for a man euen in smallest things to forsake himselfe: and he that wil go forward in deed, must vtterlie denie himself [e]; for he who so doth, is most at libertie, and safe.

e Luk. 9, 23. Luk. 14, 25, 33.
f Reu. 12, 9. 10. &c.
g Matt. 13, verse, 24. 25, &c.
h Luke. 4, 3. 4, &c.
1. Tim. 6, 9. 10.
1. Pet. 5, 8. 9.
i Matt. 26, verse, 41.

But the old serpent [f], an vtter enimie to good men [g], cesseth at no time from tempting [h]; but night and daie laieth snares to entrap, & ouerthrow the simple.

Wherefore watch and praie [i], that ye enter not into tentation.

Chap. 46.

That man hath nothing which good is of himselfe, neither that he should *glorie of anie thing.*

SERVANT.

LOrd, what is man that thou art mindful of him [a]? and the sonne of man, that thou visitest him? What hath he deserued [b], that thou shouldst regard him [c]?

a Psalm. 8, 4.
b Rom. 11, 6 Ephes. 2, 8.
c Psal. 144, 3.
d Rom. 9, 20.

O Lord, I maie not complaine, if thou doo reiect me [d]: neither reason with thee, if thou denie my requests.

But thus maie I truelie both think with

with my selfe, and saie, Lord, I am nothing, I haue no goodnes of my self [e]; [e] 2. Cor. 3, 5. 1. Cor. 4, 7.
but naked came I out of my mothers wombe [f], and naked shall I returne thither. [f] Iob. 1, 21. Eccl. 5. 14. 1, Tim. 6, 7.

If thou assist me not, and inwardlie instruct me, I faint vtterlie, & become dissolute [g]. [g] Psa. 51, 10. 11, &c.

But thou Lorde, alwaies art one, and abidest the same for euermore [h]; thou art alwaies good [i], righteous [k], and holie [l]; for thou doest al things wel, righteouslie, purelie, and with wisedome [m]. [h] Ps. 102, 12. Esaie. 44, 6. [i] Psalm. 5, 4. [k] Deu. 32, 4. [l] 1. Pe. 1, 15. [m] Psa. 134, 12, &c.

But I, alas, am more proane to come rather backward than forward; I continue not euermore at one staie [n], because I am subiect to alteration, like the time. [n] Iob. 14, 1. 2.

Notwithstanding, if thou reach foorth thine helping hand, I shall speedilie be comforted [o], for thou without mans aid canst assist, and so strengthen me, that my countenance no more shal alter & change diuersly, and my mind shal be fixed, and waite vpon thee alone [p]. [o] Psal. 16, 8. [p] Ps. 104, 27.

Therefore, did I knowe, while either I couet the zeale of the spirit, or

am

am driuen by some occasion to seeke thee (for there is none that can comfort me) how to contemne the com-
[q] 1 Ioh. 2, 15 16. fort of this world [q], doubtles I should both hope wel of thy fauor, and looke with ioyfulnes sometime for the gift
[r] Ioh. 16, 22 of thy consolatiō [r]. Finalie, if it fal out wel with me at anie time, it is of thy
[s] Iam. 1, 17. goodnes [s]: I am but vanitie in thy
[t] Psa 39, 11. sight [t], of none account [u], mortal [x],
[v] Psal. 144, 3 4. and fraile [y].

[x] Psa. 89, 48. Psalm. 49, 10 11. 22. Whereof then do I boast? Or why couet I to be had in admiration? Euen of nothing [z]: but that is vanitie.

[y] Iob, 14, 22. [z] Ier. 9, 23. Doubtles a most pestilent, & vaine thing ambition is: it both draweth man awaie from the true glorie, and spoiles him vtterlie of Gods eternal
[a] Iam. 2, 1. fauor [a].

James. 4, 6. Eccl. 10, 7. [b] Luke 18, 9 14. For while man pleaseth himselfe, he displeaseth thee [b]; while he seeketh the praise of men [c], he leeseth the
[c] Iohn. 5, 44. true vertues of the mind.

Ioh. 12, 43. [d] Ier. 9, 23. 28. But the true glorie & true reioysing is, for a man to glorie not of himselfe,
2. Cor. 10, 17 18. but of thee [d]: and to reioyce of thy name, not of his vertue, or any thing besides, but onlie for thy sake.

Wherefore, praised be thy Name, not

not mine; extolled be thy works, not mine; let thy holie name be magnified [e], let me haue no praise at al. e Psal. 96, 1. 2. 3, &c.

I wil euermore glorie in thy praise [f] of my selfe I wil not, except it be of mine infirmities. Psal. 145, 3. f Ps. 106, 47. g 2. Cor. 11, verse, 30 2. Cor. 12, 5.

Let the Iewes receiue honor one of another [h], I wil seeke that which commeth of God alone. h Ioh. 5, 44. Ioh. 12, 43.

Al the glorie, the credit, the estimation of this world, if it be compared with that euerlasting glorie of thine [i], what is it but meere vanitie, and foolishnes [k]? i Reu. 21, 23 24. 25. verse, 26. k Eccl. 10, 7. 9. 12. &c.

Wherefore ô my truth, my mercie, my God, ô blessed Trinitie, to thee be praise [m], and honor, and glorie, and power for euermore, *Amen*. l Psal. 25, 2. m Reu. 5, 13. Reuel. 7, 12. 1. Tim. 1, 17. 2. Tim. 4, 18

Chap. 47.

That the praise of this world is to be contemned.

LORD.

BE not thou troubled, my sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned [a]. a Iam. 2, 3.

Cast the eies of thy mind vpon me, and, I warrant thee, thou wilt brooke thy contempt wel enough [b]. b Mat. 9. 29.

SERVANT.

SERVANT. O Lord, we are blind, and alas, easilie seduced with vanitie[c]. If I looke wel into my selfe, I am not hurt of any thing, so that I haue no cause to complaine of thee at al[d]. But for that I haue both manie times and grieuouslie offended thee, al thy creatures doo rightlie arme themselues against me[e].

[c] Gen. 6, 5.
[d] Dan. 9, 14.
[e] Gen. 3, 17. 18.

Therefore praise, and honor, and glorie belongeth to thee, but to mee shame, and contempt[f].

[f] Dan. 9, 7. 8.

And except I frame my selfe patientlie to beare the contempt and despight of al men[g], I shal neuer attaine either a quiet mind[h], the light of thy spirit, thine euerlasting societie[i].

[g] Psa. 123, 2. 1. Pet. 2. 21.
[h] Mat. 11, 29
[i] 2. Tim. 2, 11 12

Chap. 48.

That we must not rest, or depend vpon man.

LORD.

MY sonne, if thou for amitie, and freendship sake, repose any confidence in man, neuer looke to be quiet, and at rest[a]. But if thou betake thy selfe vnto the immortal, and euerlasting trueth[b], at the departure of

[a] Ioh. 14, 27 Ioh. 16, 33. Psal. 118, 8. 9. Psalm. 146, 3 4.
[b] Psal. 117, 2.

of thy freend, thine hart wil not be troubled.

On me ſhould thy loue be grounded, and for my ſake ought euerie good man to be loued [c], and the more deerelie. c 1.Pet.3, 8. 9.

Without mee freendſhip cannot laſt: neither is it true, and pure loue, which I couple not together. 1.Pet 4, 8. 1.Theſſ.3,2. 1.Ioh.3, 17. 18.

So mortified ſhouldeſt thou be from theſe affectiōs, that, as touching thy ſelfe, thou ſhouldeſt ſeeme to be without al comfort [d]. d Matth. 10, verſe, 35.

So much the nigher is man to god, as he is farther from the comfort of this worlde: and ſo much the more highlie doth he aſcend vp to God, as the more deepelie he deſcendeth into, and deſpiſeth himſelfe [e]. 1.Cor.7, 31. e Phil. 2, 5. 6. 7.&c.

But he, who arrogates any good thing to himſelfe, letteth the fauor of God from dwelling within him. For the holie ſpirit doeth alwaies ſeeke a meeke, and humble mind [f]. Iames.4, 6. 7,&c. 1.Pet. 5, 6. f Pſal.51, 17 Eſai. 66, 2

Couldeſt thou once bring thy ſelfe vnto nothing, and renounce the loue of this world [g], ſurelie I would come, and powre vpon thee moſt ſingular benefits. But while thou lookeſt vpon g 1.Ioh.2, 15 Iohn.12, 25.

crea-

creatures, thou loasest the sight of the Creator [b].

[b] Iam. 4, 4.

Learne in al things to maister thy selfe for thy makers sake: so shalt thou attaine vnto the knowledge of God.

Euen the vilest thing loued, and looked vpon vndiscreetlie [i], doth defile a man, and hinder him from happines.

[i] Matth. 10, verse, 37. Matth. 22, 1. 2, &c.

Chap. 49.

Against vaine and worldlie knowledge.

LORD.

MY sonne, be not thou carried awaie with the faire, and subtile speech of man. For the kingdome of God is not in word, but in power [a].

Listen to my words, for they inflame the mind [b], lighten the vnderstanding [c]; set men on fire [d], and bring the true comfort [e].

Reade nothing with a minde to seeme the more learned onelie, or wise: but to mortifie thy sinnes. For this wil more profit thee, than the knowledge of manie obscure & hard questions [f].

[a] 1. Cor. 4, verse, 20.
[b] Ps. 119, 97
[c] Psal. 119, verse, 130. 105. Psalm. 19, 7 8.
[d] Ier. 23, 29.
[e] Psal. 19, 8. Psal. 119, 50. 111.
[f] 1. Cor. 13. 3 8.

Though thou haue read much; yet at the last thou must be faine to come vnto one principle [g].

I onlie teach men wisedome, and I (not men) giue vnderstanding to the simple [h]: so that they, whome I speake vnto, do easilie prooue wise, & profit much in the spirit,

Wo to them who seeke manie things of man, and neglect the waie to serue me [i].

The time wil come, when the master of masters, the Lord of angels, euen I shall appeare, to take an account of al men, and to examine the conscience of euerie man [k]: then wil I search Ierusalem with lights [l], and discouer those things which laie hid in darknes [m], at what time tongues shal ceasse, and knowledge doo no good [n].

I, euen I do so lift vp the humbled mind, that in a moment it shall conceiue more knowledge of the eternal truth [o], than anie man by ten yeeres studie can attaine vnto.

I teach neither ianglinglie to disquiet; nor diuersitie of opinions to distract; nor ambitiouslie to get fame; nor

g Luke, 10, verse, 42.

h Prou. 1, 4. Prou. 2, 6. Matt. 11, 25.

i Mat. 23, 23 24, &c.

k Mat. 25, 19 20, &c. 31. 32, &c.

l Zeph. 1, 12

m 1. Cor. 4, 5.

n 1. Cor. 13, verse, 8.

o Mat. 10, 19 20. Mark. 13, 11 Luk. 21, 14. 15.

p Mat.5, 3. nor contentiouslie to obtaine victo-
4,&c. rie by force of argument.
q Luk.9, 23. I teach,how to despise the world [p];
r Mat.6, 33. to loath things present [q]; to seeke &
s Ioh. 8, 50, 54. sauor eternal [r]; to flie vaine glorie [s];
t Mat.5. 44. to suffer iniuries [t]; to trust in me [u];
45. without me to couet nothing [x]; and
v Ioh.14, 2. x Ioh.14,14 to loue me highlie and zealouslie a-
y Mat.10. 37 boue al [y].
z Mark 13, For by louing me some haue so pro-
verse, 11. fited in heauenlie things, that to the
a Mat. 19, admiratiō of men they haue spoken [z];
verse, 27. and haue gotten more by forsaking
b Mat.13,10 11. al,than by anie studie.
Mark 4, 11. But to some I speake common, to
c Ioh.5, 39. other special things; to some I com-
d 2.Co.3,14 15. fortablie appeare in outward signes &
e Ioh.6, 68. figures,to others my secrets appeare
Iohn.14, 6. as cleercly as the light [b].
f Iohn.8, 6. 7. The Scriptures in deede speake
8. one,and the same thing [c], yet teach
Reue.2, 23. they not al men alike [d]: but I teach
g Matt. 26, truth in the inward parts [e]; I search
vers. 34, 35. the hart [f],and I know the thoughts [g],
h Phil.2, 13. I pricke forward to wel doing [h], and
i 1.Cor. 12, giue to euerie man that which is
verse, 4. 5.&c. needeful [i].

Chap.

Chap.50.

That we should not couet after earthlie and outward things.

LORD.

MY sonne, remember that thou be ignorant of manie things [a]; and that thou esteeme thy selfe but for a dead man in this world; euen for him to whome the whole world is crucified [b]. Thou must ouerpasse much as though thou heardest not: and think alwaies on that which belongs to thy peace [c].

Better is it, to turne from those things which mislike thee, and to let euerie man haue his owne saying, than to contende with brauling words [d].

If thou be at a good point with God, and haue his judgement alwaies in thy mind [e], thou shalt the more easilie beare it if thou be ouercome.

² SERVANT. O Lord, to what passe are we come! Behold if we loose a temporal thing we lament, for a litle profit we run, and labor, yea though it be al the night long; but the losse of our soule we vtterlie forget [f]. That which little, if any thing at all, profits,

a 1.Cor.2, 1. 2.
b Gal. 6, 14.
c Luke. 19. verse, 42.
d Ro.13, 13.
e Eccl.18, 23
f Matth. 16, verse, 26. Luke 9, 25.

fits, we ſeeke after ; but that which is
g Luke. 10, verſe, 41. 42. moſt neceſſarie [g],we vtterlie neglect,
ſo gladlie doth man addict him who-
lie vnto outward things, and without
ſpeedie repentance welter in the
h 1.Ioh.2.15 ſame [h].

Chap.51.

That euerie man is not to be credited; and that by words we *eaſilie offend.*

SERVANT.

a Pſa.60, 11. O Lord, help me now in this trouble:for vain is the help of man [a].

How often haue I beene deceiued where I looked for faith? Again there haue I found it, where I looked for
b Pſ.108, 12. none. So vaine is the truſt in men [b]: but in thee, O God alone the ſaluauation of the righteous dooth con-
c Pſa.37, 39. ſiſt [c].

d 1.Theſ. 1. verſe, 2. 2.Theſ.5,18. Wee thanke thee [d] O Lorde our God, for al whatſoeuer betideth vs miſerable and weake ones, which are eaſily deceiued, and changed with a little.

What man is he that ſo wiſelie, & circumſpectly behaues himſelfe in all things,that he is neuer deceiued,nor
e Iam. 3, 2. commeth into danger [e]?

Yea,

Yea, he who truſteth in the Lord [f], [f] Pſal.125,1.
and ſerueth him with a ſimple minde,
doth not ſo eaſilie and ſoone offend:
and though he fal ſometime into tro-
bles, and perils, yet either ſpedilie
he eſcapeth, or is ſtrengthened ſo
that he can endure them. For thou
Lord, continueſt with them vnto the
end, who put their truſt in thee [g]. [g] Pſal.31,1. 24.

Hard it is, yea doutles it is verie Pſal.94,14.
hard to find ſuch faithful frendes as Pſal.71, 1.
wil ſtick by vs in al extremities: but
thou, Lord, thou onelie art faithful [h] [h] Deu.32,4.
in al things, neither is anie like vnto
thee [i]. [i] Deu.32,39

Oh how wiſe was that good ſoule,
that ſaid: My mind is rooted, aud
built in Chriſt [k]! were I at that ſtaie, [k] Colo.2,6. 7.
my mind ſo eaſilie would not be tro-
bled with worldlie feare [l], neither [l] Pſal.56, 4. 11.
ſhould the dartes of bitter wordes [m] [m] Pſa.64,3.
diſquiet me.

But who can foreſee all things? Who can auoid miſeries to come? Now, if things though fore-ſeene, hurt manie-times; how much more greeuouſlie wil things nothing fore-ſeene, annoie?

But alas, wretch that I am, why

haue I not better looked to my selfe? Either, why so lightly haue I put confidence in others? Hereby wee declare our selues to be men, and that
n Iam. 3, 2. fraile men too [n], albeit manie vnrightly account, and flatteringly doo cal vs angels.

Whom shal I credit, Lord, whome? but onelie thee, who art the verie
o Ioh. 14, 6. truth [o], and canst neither deceiue,
Rom. 3, 4. nor be deceiued.

p Psa. 116, 11 For al men doubtles be liers [p], and
Rom. 3, 4. weake, and vnconstant, and fraile, es-
q Iam. 3, 2. peciallie in words [q], that rashly hand
Eccl. 14, 1. ouer head euerie thing may not be
Eccl. 19, 16. credited, whatsoeuer coulor of truth
Eccl. 25, 8. it beare.

Therefore not without great cause, & wisedome thou diddest forewarne
r Mat. 10, 17 to beware of them [r]; and foretel, that a mans enimies should be those of
Mich. 7, 6. his houshold [s]; & saie that such are
Mat. 10, 36. not to be beleeued, who saie [t], Lo
t Matth. 24. here he is, or there he is.
verse, 23.
Mark. 13, 21

This haue I learned to my losse, God grant I may prooue the more wise, not foolish thereby.

Plaie the wise man, said one, plaie the wise man, & that I tel you, keepe
to

to your selfe. Which thing I did, thinking none should haue vnderstood the same: but afterward he that willed me to be silent, could not keepe it secret himselfe, but foorth-with bewraied himselfe, and betraied me.

From such tatlers, and vndiscreete men O Lorde, deliuer mee [u], that I maie neither fal into their handes, nor folow their kind of dealing. Let my mouth vtter continuallie the truth [x]; and remoue awaie far fro me a dissembling tongue [y]. For my part is not to doo that to another, which I would not haue doone to my selfe [z].

[v] Psa. 120, 2. 3.
[x] Prou. 8, 7.
[y] Ps. 34, 13.
[z] Mat. 7, 12. Luke. 6, 31. Tob. 4, 15.

Oh how good is it, and what quietnes dooth it bring to saie nothing of others; not to beleeue euerie thing; to speake little; to open our selues but to fewe; to seeke after thee, which knowest our minds [a]; not to be carried about with euerie blast of wordes: but to couet that al both inward, and outward things maie be finished, and brought about according to thy will and commandement [b].

[a] Rom. 8, 27. Iohn. 2, 25.
[b] Iam. 1, 18. 19. &c.

Oh, how necessarie to the keeping stil of Gods fauor is it, to shun the

pompe of this worlde; not to couet those things which are wonderful in sight [c]; but to folow, and with al diligẽce to pursue that which may bring vs both vnto amendment of life, and to zeale of godlines [d]!

[c] Luke. 16, 25.
[d] 1. Tim. 6, verse, 11. 2.Tim.2, 22. Tit.2, 12.

How manie hath vertue knowen, and ouer-hastilie commended, endamaged! Againe, to howe manie hath the same doone good, being vsed in silence [e] in this miserable life, which is altogether counted a tentation and miserie [f].

[e] Esa.30, 15.
[f] Job. 7, verse,1.&c.

Chap.52.

That we ought to repose our confidence in the Lord, when we are pierced *vvith the darts of slandering* tongues.

LORD.

MY sonne, shew thy selfe constant, and trust in mee. For what be words [a], but words? which flie about the aire, yet hurt not so much as a stone.

If thou art faultie, amend thy selfe: if not guiltie of anie crime, studie to suffer the slander patientlie for Gods sake [b]. At the least beare with il words sometime, though as yet thou canst

[a] Psal.112,7. 8.
[b] Mat.5,11.

beare no great blowes.

Why doo such trifling things disquiet thee, but onelie because thou art carnal as yet, and hast more regard of men [c], than is meete?

For, because thou fearest to be contemned, thou wilt not be reprehended for thy faults, but seekest the shadowes of excuses. But looke thou more earnestlie into thy selfe, and thou shalt see that both the world, & a vaine care to please men [d] doth liue within thee.

For by shunning to be corrected, and blamed for thine offences, thou giuest most euident arguments, that thou art not trulie modest, and that neither thou art rightly dead to the world, nor the world to thee [e].

But listen thou vnto my wordes, & thou wilt not passe vpon the wordes, yea of ten thousand men [f].

What if al the worst woordes that may be inuented were spoken against thee; they could not hurt thee one iot, if thou wouldest beare [g], and esteeme them but as motes? For they cannot plucke so much as an haire from thine head [h].

c Matth. 10, verse, 26. Luke. 12, 4.

d Gal. 1, 10.

e Gal. 6, 14. Rom. 6, 2. 3.

f Psalm. 3, 6.

g Mat. 5, 11.

h 2. Sam. 14. verse, 11. Mat. 10, 30. Acts. 27, 34.

But he who is either weake of cou-
rage,or wicked of conuersation,is ea-
silie moued with euil wordes. But he
that trusteth in me, & dependeth not
vpon his owne iudgement, is void of
[i] Psal.56, 3. this worldlie and fleshlie feare [i].
4. For I both iudge and knowe al se-
11. crets [k]; I know what and how euerie
[k] 1.Cor.4, 5. Reue.2, 23. thing is done [l]; I know both who of-
[l] Heb.4, 12. fereth,& who suffereth iniurie. This
13. proceedeth from me, and through
[m] Amos 3,6. my permission [m], that the thoughtes
Matt.10,16. 18,&c. of manie hearts may be opened [n].
[n] Luk.2, 35. I wil iudge both the guiltie, and
[o] 2.Cor. 5, the guiltles [o]; but first it is my mind
verse, 10. to trie them both by a secrete iudge-
Iohn.5, 29. ment.
[p] Ps.116,11. The witnes of men deceiueth [p]
manie-times; but my iudgement is
[q] Rom.2, 2. true [q],& shal neuer be ouerthrowen.
Rom, 3, 4. But that commonlie is hidden, and
[r] Psal.36, 6. knowen but of a few [r]; yet for al that
[s] Psal. 19, 9. it neuer doth,or can erre [s], albeit in
Psal. 67, 4. the iudgement of fooles it seeme
[t] Matt.7, 1. 2. scarse indifferent.
Rom. 2, 1. Therefore it is good to appeale vn-
2. to me in euerie iudgement, and not
3. to folow priuate affection [v].
[v] 2.Cor.4, 3. 4. The righteous man is neuer moo-
ued

ued [u] by anie crosse that God dooth send; neither dooth he either greatlie waie slanderous reports, or vainelie reioice when he is excused by other men. For he considereth that I am he who search the hearts, and the reines [x], and iudge not according to the outward person, or appearance [y]. For that commonlie I condemne [z], which in the iudgement of man is commended.

v Psal. 91, 4. 5, &c.
x Psalm 7, 9. Reue. 2, 23.
y Rom. 2, 11. 1. Pet. 1, 17.
z Luk. 16, 15

SERVANT. O Lord God, who art a righteous iudge, strong, and patient, knowing the frailtie and wickednes of men, be thou my strength, and confidence [a]. For mine owne conscience wil not serue mee [b]: thou knowest that which I know not. Therfore my part was to humble my selfe when I was reproued, & to take it patientlie [c]: which, if I haue not showen, forgiue me [d], O Lord, of thy mercie; and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercie [e] dooth more serue to the attainment of pardon, than the opinion of mine owne righteousnes to the defence of my secrete conscience. And albeit I thinke my selfe

a Psalm. 7, 2. Psalm. 86, 2.
b 1. Cor. 4, 3. 4.
c Prou. 13, verse, 18. Prou. 15, 5.
d Mat. 6, 12.
e Rom. 3, 24.

selfe cleere from sinne, yet am I not
f 1. Cor. 4, verse, 4. thereby iustified [f]. For without thy
g Psa. 143, 2. mercie no man can be saued [g].

Chap. 53.

That for the attainement of euerlasting life, al maner troubles must *be endured.*

LORD.

MY sonne, let neither troubles breake thee; nor aduersitie sustained for my sake, throwe thee downe: but comfort and confirme thy selfe in al extremities with my
a 1. Cor. 10. verse, 13. promise [a], who am able enough to
b Iam. 1, 17. giue thee most ample, and infinite
Reuel. 2, 10. rewards [b].
23. Long thou shalt not labor here in
26. this world [c], neither be afflicted al-
Reuel. 3, 5. waies. Hope a while longer [d], and
c Hebr. 10. thou shalt see a speedie dispatch of al
verse, 37.
d Reu. 3, 11. euils, and the time wil shortly come,
e Reu. 7, 16. when there shal be neither troubles,
17. nor tumults anie more [e]. Little is it,
Reuel. 21, 4. &short, whatsoeuer by time commeth to an end.

Wherefore go to, as thou dooest, labor faithfullie in my vine-yard, I wil
f Matth. 20, be thy reward [f].
verse, 8. Write thou, meditate, singe, sigh,
Reu. 22, 12. keepe

keepe silence, praie, suffer aduersitie
with a couragious hart. For doubtles
euerlasting felicitie deserueth all
these,yea and greater conflicts [g]. g Rom.8,18

One daie,God knowes how soone,
quietnes wil come, & then shal there
be neither daie,neither night, as now
there is, but light perpetual without
end, brightnes infinite without com-
prehension, peace which neuer shal
decaie, & quietnes which euermore
shal last [h]. Then thou wilt not saie, h Esa.10,19.
O that I were deliuered from the bo- 20.
die of this death [i]! neither crie out on Reu.21, 23.
this wise [k], Wo is me that I dwel so Reuel.22, 5. i Rom.7,24.
long in this worlde! For then both k Psa.120,5.
death shal be destroied [l], and salua- 6.
tion shal appeare which neuer shall l Hos.13,14.
haue end [m]; there no anguish [n], but 1.Cor.15,55
blessed ioie,and sweete and vertuous m Reu.20,6.
companie shal be, 14.
n Reu.21,4.

Oh, diddest thou behold the euer- o Iam.1, 12.
lasting crownes [o], or the glorie, Reue.2, 10.
wherewith they, who in this worlde p 1.Cor. 4.
were contemned [p], and thought not verse, 10.
worthie to liue, doo triumph withal: Heb.11,33.
doubtles thou wouldest foorthwith 34.
debase thy selfe euen to the grounde, 35.
and desire rather to be in subiection

to al men, than to rule but one: thou
wouldst not couet manie merie daies
q Phil.1, 23. in this world [q], but reioise in suffering
r Acts.5, 41. troubles for the Name of God [r]; and
s Rom.12,12 thinke it great gaine to be contem-
2.Cor.6, 4. 5. ned among men!

Iames.1, 2. Now if thou couldest brooke these
3. things, and let them sinke into thy
r Rom.8,18. mind, thou wouldest not once com-
35. plaine [s]. For be not al troubles to be
36. v Matt.6,26 sustained for eternal life sake [t]? or is
x Matt.25,21 it so smal a thing either to get, or to
23. forgo the kingdome of heauen [u]?

24. Luk.16, 25. Lift vp thine eies man, vpon hea-
Luk.23,43. uen: beholde with mee how al my
y Reu.7, 14. sainctes, who haue past the sharp con-
15. flicts of this world, reioise now [x], how
16. they now feele comfort, how they be
17. Reu.21, 4. where they would be, how they rest,
23. & shal euer rest with me in the king-
24. dome of my Father [y]!
25.

Chap.54.

Of the happines of the life to come; and of the miseries of this present vvorld.

SERVANT.

a Reu.21,10. O Most blessed mansion of the e-
11. ternal citie [a]! O most bright
12.&c. daie of euerlastingnes, the which is
neuer

neuer obscured by anie night [b], but alwaies inlightend with the most glorious truth! A daie of continuall ioie, of continuall quietnes, and happie state of perpetuitie.

b Esa. 49,10. Esa. 60,19. 20. Reue. 7,15 Reu. 21,25.

Oh that that daie had once appeared [c]; and that this world had once an end!

c Psal. 42, 2. Phil. 3, 7. 8.

That daie, doubtles, shineth to the saints in perpetuall cleerenes, but yet a far off [d], & as it were darkelie [e], because they bee pilgrims in this world [e] as yet.

d Hebr. 11, verse. 13. e 1. Cor. 13. verse, 12. e 1. Pet. 2,11. Hebr. 11,13.

The citizens of heauen they see the ioiefulnes of this daie: but the banished children of Eue doo sigh, because the daie of this life both short, and euill [f], is full of troubles and disquietnes [g], full of griefe and anguish, where man defileth himselfe with so manie sinnes, entangleth himselfe with so manie euils, is troubled with so manie feares, busied with so manie cares, with much curiositie distracted, enwrapped with much vanitie, enclosed about with such errors, consumed with such labors, oppressed with tentations, weakened with pleasures, and vexed with pouertie [h].

f Gen. 47,9. Psal. 39,5. g Gen. 3,16. 17. Ephe. 6,11. 12. 2. Tim. 3,1. 2. 3. 4. 5. h 2. Cor. 11, verse, 23. 24. 25, &c.

Oh when shall these manifold tro-
bles haue an end! When shall I be de-
liuered from this miserable seruitude
of sinne! Oh Lord, when shall I think,
but onelie vpon thee! when shall I re-
[i] Psal. 16, 11 ioise my fill in thee [i]! when shall I
without all manner let, without all
[k] Rom. 7, 23 griefe either of minde, or bodie [k] en-
24. ioie true libertie! When shall there
Philip. 1, 23 be found peace, peace I meane conti-
nuall, and trustie, peace within, and
[l] Reu. 21, 4. peace without, and peace on all sides
23. without disturbance [l]!
24.
25. O good Iesu, when shall I behold
Reue. 22, 3. thee face to face! when shall I con-
4. tẽplate the glorie of thy kingdome!
5. when wilt thou be all in all [m] to me!
[m] 1. Cor. 15. verse, 28. or when shall I be with thee in thy
kingdome, which thou hast prepared
[n] Matt. 25. verse, 34. for thy beloued from the foundations
1. Cor. 2, 9. of the world [n]!

I am left here euen succurlesse as a
[o] Eph. 6, 10. banished man in the land of mine
11.
12. enimies, where continuall war is [o],
1. Pet. 5, 8. and much miserie [p]: ô giue me com-
9 fort in my banishment, and ioy in my
[p] Gen. 47, 9 [q] Psal. 27, 13 troubles, in asmuch as with all the
Psal. 42, 1. desire of minde I sigh, and long for
2. thee [q]. For all the comfort which this

world

world dooth minister, is euen burden-
some to me [r]. r Gala. 6, 14.

To enioie thee is all my desire [s], yet s Phil. 1, 23.
can I not apprehend thee. I wish to a-
bide in heauenlie thinges, yet earth-
lie, and vnmortified affections [t] keepe t VVisd. 9, 14
me downe. In mind I would subdue al 15
things, yet against my will I am com-
pelled to serue the flesh [u]. Thus vn- v Ro. 7, 19.
happie man that I am, I fight with my 23.
selfe, and am grieuous to my selfe,
whilest my spirit soareth vpward, and
my flesh bendeth downeward [x]. Oh x Rom. 8, 5.
what a combat feele I inwardlie [y], Rom. 7, 23.
when meditating of heauenlie things, y Gala. 5, 17.
I am assalted suddenlie euen with a
swarme of carnall cogitations!

Wherefore, ô my God, forsake me
not, neither cast me awaie in thy dis-
pleasure [z]. Oh scatter with ẏ bright- z Psal. 27, 9.
nes of thy lightning all the imagina-
tions which the enimie dooth cast in,
shoote foorth thine arrowes and dis-
perse them [a]. Call home my senses a Psal. 144, 6.
vnto thee; make me to forget all
worldlie thinges, and to throw awaie
and contemne the cogitations of
wickednes, b Psal. 43, 3.

O succor me, eternall veritie [b], that Iohn. 14, 6.

no

no worldlie vanitie maie carrie me a-
waie ! O come celestiall sweetnes,
that all vncleannes maie auoid at thy
[c] Psal. 68, 1. comming [c] !.

This also I am to craue at thy hands, that it would please thee mercifullie to pardon and forgiue mee, though I haue other thinges in my mind whē I praie besides thee, For, to saie the truth, I am woont greatlie to be distracted; & manie times there am I not, where bodilie I sit, or stand, but whither my cogitatiōs carrie me. Verelie there I am, where my cogitation is. Where my thoughts are cōmonlie, there is that I loue. And that which either I loue naturallie, or customablie do like, comes easilie into minde.

[d] Ioh. 14, 6. This made thee, ô truth [d], to saie
Where your treasure is, there will
[e] Mat. 6, 21. your harts be [e]. If I loue heauen, I will
gladlie thinke on heauenlie thinges;
if the world, in prosperitie I am io-
cund, and pensiue in aduersitie; if the
[f] Rom. 8, 5. flesh, mine imaginations are fleshlie [f];
if the spirit to thinke on spirituall
thinges will be my delight. For what
soeuer I loue, I gladlie both speake of
and heare of, and thinke thereof ear-
nestlie

nestlie when I am at home.

Wherefore vndoubtedlie he is an happie man, who for thy sake, ô Lord, dooth forsake all things [g]; offer violence to nature [h]; & crucifie his carnal affections [i], through the zeale of the spirit, that his cõscience being at quiet [k], he maie offer vnto thee the sacrifice of deuout praier, & be meete to be admitted into the companie of angels [l], all earthlie things being excluded [m] both inwardlie and without.

[g] Mat. 19, verse, 27. 28. 29. Luke 5,11. Luke 9,23. [h] Matth. 11, verse, 12. [i] Colo. 3,5. Galat. 6,14. [k] Heb. 9,14. [l] Heb, 10,34. Rom. 8, verse, 35. 36. 1. Cor. 9,24. 25.

Chap. 55.

Of the desire of eternall life; and of the good things promised to *such as fight.*

LORD.

MY sonne, seeing thou perceiuest thy selfe to be endued from aboue with a desire of eternall happines, and couetest to go from the tabernacle of thy bodie [a], thereby to behold the brightnes of my glorie without shadowe of turning [b], open thy minde, and receiue with greedines this holie inspiration.

Giue high thankes [c] vnto almightie God, for dealing so gratiouslie with thee; for visiting thee so merci-

fullie

[a] 2. Cor. 5,1 2. 2. Pet. 1,13. 14. [b] Iam. 1,17. [c] Ephe. 5.20. 1, Thess. 1,2. 1, Thess. 5. verse, 18.

fullie; for stirring thee vp so zelous-
lie; for helping thee se mightilie, that
of thine owne weight thou fall not
d VVis. 9,14. 15. downe vnto earthlie things [d].

Neither shalt thou atteine there-
vnto by thine owne endeuors, & co-
gitations, but by the meere grace and
e Ro. 5, 20. 21. fauor of God [e], that as in all other
Phil. 4, 13. vertues thou shouldest go forward, so
f Luk. 9, 23. especiallie encrease in modestie, pre-
1. Tim. 6, 11 12. pare thy selfe vnto battels to come [f],
and endeuor to cleaue to me with all
2. Tim. 2, 2. thy strength [g], and to serue me all
g Deut. 6, 5. Mat. 22, 37. waies with a burning affection.

Mar. 12, 29. My sonne, the fire burneth manie
30. times, yet neuer dooth the flame as-
Luk. 10. 27. cend without smoake [h]: so diuers
h Eccle. 22, verse, 24. burne with desire of heuenlie things,
and yet are they not free from the
i Mat. 13, 20 tentation of carnall affections [i], and
21. therefore for the onelie glorie of God
k Ioh. 6, 26. they craue not those thinges [k] the pa-
27. tient bearing whereof they desire so
Iohn. 12, 5. 6. earnestlie at his hands.

Such also manie-times is your de-
sire, which for all that you pretend to
l Matt. 6, 24. be most sincere. But that is not pure
25. and perfect, which anie waie seeketh
1. Cor. 1, 3, 5. after priuat commoditie [l].

Craue not that which maie bring
either profit or pleasure to thy selfe,
but what is accptable in my sight[m], [m] Matt. 6,9.
and for the aduancement of my glo- 10.
rie. For, if thou haue a right iudge- Mat. 26,39. 42.
ment, thou wilt prefer and folow my Luk. 22,42.
decree before thy desire, yea or what
soeuer maie be desired.

I know thy desire, and I haue heard
thy often gronings. Thou wouldest
presentlie enioie the glorious free-
dome of the sonnes of God[n]. Pre- [n] Phil. 1,23
sentlie thou art delighted with the e-
uerlasting house, and celestiall coun- [o] Reu. 21,4.
trie replenished with all ioie[o]. But [p] Eph. 6,10. 11.
that houre is not yet come, and the 1.Pet. 5,8.
time is yet otherwise, euen a time of 9.
war[p], of labor[q], and of triall[r]. Thou [q] Gen.3,17. 18.
wishest that once thou haddest attai- 19.
ned the chiefe felicitie[s]: but yet thou Iob. 7,1.
canst not haue the same. 2.

I am he, saith the Lord, whom thou [r] Acts. 14,22
must looke for, vntill the kingdome of [s] Phil 1,23.
God doo come. Yet longer thou must
be tried in the world, and exercised
in manie things[t]. Sometime I know [t] Eccle. 2,1.
thou shalt be comforted, but not ful- 2.
lie, and continuallie. Wherfore show 5.
thy selfe constant, and valiant both

in

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[v] Dan. 10,2. in doing, and also in suffering thinges
3. contrarie vnto nature [u].
Ephes. 3,13
[x] Eph. 4,24. Thou must put on the new man [x],
Rom. 6, 4. and change thy conditions. And ma-
Coloss. 3,9. nie-times thou must both doo those
10. thinges, which thou wouldest not [y];
[y] Matt. 11. & omit ẏ which thou wouldest doo [z].
verse, 12.
[z] Rom. 7,15 Others in their dealings shall pros-
19. per, but thou shalt not [a]; the saiengs
[a] Psal. 73, 1. of other men shalbe heard, thine shal
2, &c.
[b] Matth. 10, be contemned [b]. Other men shall ob-
verse, 16. teine their sutes quietlie, but thou
17, &c. shalt suffer the repulse [c]; others with
[c] Psal. 22, 2. mightie commendations shall be ex-
tolled, but no word shall be made of
[d] Ioh. 15,18 thee [d]; other men shall be preferred
19. vnto hie offices, but they shall iudge
[e] 1. Cor. 1. thee to be good for nothing [e]. For
verse, 28. these causes thy nature will be trou-
bled sometime, and suffer great con-
flicts: but much good shalt thou get
[f] Esa. 30, 15. thereby, bearing it in silence [f].
Luk. 21, 19. By these, and such like, the faithfull
seruant of the Lord is tried often-
times, whether he can denie, and
breake himselfe of his owne will in all
[g] Luke. 9,23 things [g].
24. And surelie thou hast most neede
to be mortified therein; namelie, to
see

see and to suffer those thinges which naturallie thou canst not brooke, especiallie when thinges, in thy iudgement, absurd, and hurtfull are enioined thee [h]. Wherein, forasmuch as thou darest not resist the higher power, wherevnto thou art subiect [i], it seemeth hard in thine opinion to obeie the commandement of another and not to folow thine owne mind.

But consider thou, my sonne, what commoditie, and what an ample reward will shortlie folowe these labors of thine, and doubtles thou wilt be so far from sustaining them greeuouslie, that most sweete, and great comfort thou wilt take of thy patience [k].

For in steede of thy momentanie will, which gladlie thou hast renounced, thou shalt haue an euerlasting will in the heauens [l]. There whatsoeuer thou wouldest haue, or canst wish for, thou shalt finde [m]. There aboundance of all good thinges thou shalt haue, without feare of loasing them [n]. There thy will together with me [o] shall neuer couet after anie outward or priuate thing. No man there shall resist thee, no man complaine of thee,

h Matt. 26, verse. 39. 42. Luk. 22, 42. Iohn. 4, 34. Iohn. 5, 30. Iohn. 6, 38. Ephes. 6, 6.
i Rom. 14, 11 Phil. 2, 10. Rom. 13, 1. 1. Pet. 2, 13. 14.
k 1. Cor. 13. 7. Acts. 5, 40. 41.
l Ioh. 17, 24. 1. Iohn. 2, 17
m 1. Co. 2, 9.
n Mat. 6, 19. 20.
o Ioh. 17, 24

thee, no man trouble thee anie man-
ner waie, but what thou canst desire
shall be present, and satisfie the desire
p Reu. 7, 14 of thy mind abundantlie [p].
15. 16. There I will render glorie for re-
17. proch sustained [q]; the garment of
Reue. 21, 4. gladnes [r] for heauines; for the lowest
23 roome a kinglie throne for euer-
24. more [s]. There the fruite of obedience
25. 26. shall appeare [t]; the labor of repen-
Reue. 22, 5. tance shall reioise [u]; and humble obe-
q VVisd. 5, 1 dience shall gloriouslie be crowned. [x].
2. &c. Wherefore doo thou modestlie o-
r Esai. 61, 3. s Matth. 25 beie all men [y]; and neuer care who
verse, 34. speakes or cõmandeth, but giue thine
t Reuel. 22, earnest endeuor to take it in good
verse. 14, woorth, whatsoeuer is spoke, & faith-
u Ioh. 3, 5. Ezec. 18, 21. fullie to fulfill that whatsoeuer is re-
22. quired at thine hand, howsoeuer it
x 2. Tim. 2. be either by word or signe, yea whoso-
verse. 11. euer, be he thy better, or thine equal,
12. Coloss. 3, 4. or thine inferior that would haue it
y 1. Pet. 2, 13 doone.

Let other men seeke other things:
let others glorie in what they will, and
z Mat. 5, 11. be commended of the world euen
12. to the skies, but doo thou reioise whẽ
Acts. 5, 41. Galat. 6, 14. thou art reproched [z], when thou dost
a 1. Cor. 1, 31 execute my will [a], and promote my
glorie:

glorie: and let this be thine onelie desire, that God maie be magnified alwaies in thee, whether it be by life, or by death [b]. [b] Phil. 1, 20.

Chap. 56.

How a man oppressed with troubles ought to yeeld himselfe to *the Lordes vvil.*

SERVANT.

O Eternall God, and heauenlie Father, I yeelde thee immortall thankes, for that thou doest what thou wilt [a], and wilt nothing but that is good [b].

Let me thy seruāt reioise in thee [c], not either in my selfe, or in anie other thing [d]. For thou alone art the true comfort; thou art my hope and my crowne; thou Lord art my ioie and mine honor [e]. Of thee I haue whatsoeuer I haue, and that not of anie merits at all of mine. Thine are all things [f], which thou hast either giuen [g], or made [h]. I poore soule, worne out with labors euen from my youth, and greeued in minde [i], and that in such wise, that sometime I burst foorth into teares [k], and am greatlie out of quiet for the euils which

[a] Psal. 115, 4. Matt. 19, 26.
[b] Deu. 32, 4. Matt. 19, 17.
[c] 1. Cor. 1, verse, 31.
[d] Iere. 9, 23.
[e] 2. Sam. 22, verse, 2. 3. Psal. 18, 2. Psal. 142, 5.
[f] Psal. 50, 10. 11. 12.
[g] Iam. 1, 17.
[h] Psal. 136, 5. 6, &c.
[i] Psal. 88, 3.
[k] Esa. 38, 14. 15.

which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy consolation [l] that I require.

If thou giue peace, if thou fill mee with ioy [m], my hart shall reioise exceedinglie, and deuoutlie sound out thy praises [n]: but if (as manie-times thou dooest) thou hide thy face [o], I shall not be able to runne the waie of thy commandements [p], but rather falling on my knees I shall smite my breast [q], because it goeth not with me as earst it did, when, thy lanterne lightening me frō aboue, I was vnder the shadow of thy wings [r] protected against euils that rushed vpon me [s].

O righteous Father alwaies to be praised, the houre is now come [t] wherein I thy seruant must be tried. O most louing Father, meete is it that I suffer some-what for thy sake [u], at this time. O Father euermore to be worshipped, the houre is now come, which from euerlasting thou diddest know would come, wherein I for a little time must outwardlie so die, that inwardlie I maie liue with thee

l Psal. 119, verse, 130.
m Luke. 15, verse, 22. 23.
n Psal. 149 verse. 1. 2, &c.
o Psal. 104, verse, 29.
p Psal. 119. verse. 32
q Luke. 18, verse, 13.
r Psal. 17, 8.
s Psal. 18, 3. 4, &c. Psal 57, 2. 3.
t Ioh. 12, 23. Iohn. 17, 1.
v Mar. 5, 10.

thee for euermore, for a little while be contemned, perish as it were in mans opinion, and be afflicted with griefe and aduersitie, that hereafter in the morning of the new light [x], I may rise againe with thee,& be glorified in the heauens [y]. O most holie Father, such was thy decree, such is thy pleasure, and that which thou commandest [z], is come to passe.

For this benefit thou bestowest vpon thy friend, that albeit for thy sake he must suffer affliction [a] in this world, yet is it but when, & of whom, & as thou wilt giue leaue. For in the world nothing cōmeth to passe either without thy counsell [b], without thy prouidence, or without cause why.

And assuredlie it is good for me, ô Lord, that I haue bin afflicted, that I maie learne thy statutes [c], and cast off all pride, and arrogancie of mind.

It is good for me that I am put to shame, that I may seeke cōmfort from thee rather than of men [d]. Thereby also doo I learne to stand in feare of thine vnsearchable iudgements [e], who punishest the righteous as well as the wicked [f], and yet none of them

x Esa. 65, 17. Reue. 22, 1.
y Ioh. 27, 24
z Ioh. 16, 2. 20.
a 1. Pet. 4, 14 1. Pet. 2, 21.
b Mat. 6, 26. 27. Matt. 10, 28. 29. 30. 1. Cor. 12, 6.
c Ps. 119, 71. 67.
d Psal. 44, 23 24. Psal. 69, 29.
e Ro. 11, 33.
f Psal. 73, 2. 3, &c. 1. Pet. 4, 17.

g Psal. 99, 4. without equitie, and iustice [g].

Psa. 119, 75. I thanke thee, ô Lord, for not sparing to afflict me with euils, with bitter paines, griefe, and anguish both within and without. None is there of all vnder heauen that can comfort me in this miserie, none I saie is there, but thou alone, my God, and my Lorde, who art the celestiall curer of

h Psa. 147, 2. soules [h], which both woundest and
Matth. 9, 2. makest whole againe [i], bringest
22 downe to the graue, and raisest vp [k].
25 Thy correction is vpon me, thy rod
29 teacheth me wisedome [l]. Lo most lo-
33
35. uing father, I submit my selfe to the
i Deu. 32, 39 rod of thy discipline [m]. Strike both
k 1. Sam. 2. 6.
Tob. 13, 2. my backe, & my neck too, that I maie
l Prou. 29, turne mine vntowardlines after thy
verse, 15. wil. Make me ô Lord, thine humble
m Matt. 26. and godlie disciple; as thou hast right
verse. 39. wel accustomed to doo, that I maie e-
42,
n Psa. 119, 71 uen wholie obeie euerie commandement of thine [n]. To thee, and to thy correction I commend both my selfe, and all mine: for better it is to be punished heere than hereafter [o].

o Esai. 55, 6.
Galat. 6, 9.
10. Thou knowest all and euerie thing; yea the most secret cogitation in the

p Heb. 4, 13. hart of man, thou knowest [p]. Thou knowest

knowest what shalbe afore it come to passe [q]: neither hast thou neede to be informed, or admonished of those things which are doone in the world. Thou knowest whereby I maie profit best, and what good aduersitie will doo to the scouring off, as it were the rust of wickednes [r]. And therefore vse me euen as thou wilt [s]; and reiect me not for my wicked life [t], which none knoweth so well as thou, yea, to saie the truth, none knoweth it but thou alone [u].

q Rom. 11, 2.
r Wisd. 3, 6. 1. Peter. 1, 7.
s Luke. 22, verse, 42.
t Luk. 18, 13
v Ioh. 2, 24. 25.

O Lord, grant me to know those thinges that I should know [x]; to loue that are to be loued [y]; to praise that which pleaseth thee, to make account of such as thou hast in price; and finallie to mislike that which thou dost loath.

x Ioh. 17, 3.
y Deut. 6, 5. Matt. 22, 37.

Suffer me not either to iudge after the sight of the outward eies [z], or to giue sentence according to the hearing of mine vnskilfull eares: but with right iudgement to discerne betwene things both visible, and spirituall [a], & afore all things euermore to seeke after the pleasure of thine heauenlie will. For commonlie the senses of

z Deut. 1, 17 1. Sam. 16, 7. Sirach. 42, 1 Iob. 10, 4.
a 1. Cor. 2. verse, 10. 11, &c.

b 1. Cor. 2, 7. 8. James. 2, 2. 3, &c. men in iudging[b] are deceaued; & the freends of this world by louing onelie visible things [c] are deceaued also.

c John. 2, 15. 16. 17. d Luke. 16, verse, 19. 20. Is a man so much the better, as he is greater in the opinion of man [d]? The deceitfull in praising the deceitfull; the vaine man in extolling the vaine; the blinde in commending the blind; the weake in magnifieng the weake, deceaueth him; and by praising vainelie, he dooth verelie

e Ioh. 5, 44. John. 12, 43. f *Francis the Minorite.* shame him [e]. For in truth such is a man, and no more, as thou esteemest him to be, as one [f] said right well.

Chap. 57.

That we are to exercise our selues with baser works, when we can- *not doo the best.*

LORD.

MY sonne, thou canst not alwaies abide in the most earnest, and ardent studie of vertue, nor continue in the highest degree of heauenlie contemplation, but of force through

a Gene. 3, 16 17, &c. Rom. 7, 14. 15, &c. b VVisd. 9, 5. 13 originall corruption [a], thou art made sometime to come downe vnto inferior thinges, and to beare the burden of this mortall life [b], though vnwillinglie and with griefe.

For

For as long as thou carriest about a mortall bodie, thou shalt feele the weight & heauines of the same [c]. [c] VVis.9,15.

Therefore in the flesh thou must often groane vnder the burden of flesh [d]; because thou canst not alwaies without intermission continue in the studie of spirituall thinges, and heauenlie contemplations. [d] Rom.7,24 25

Here then it is behoofefull to make recourse vnto base and outwarde workes; to refresh thy selfe in good deeds; and with a strong faith to waite [e] till I come from on hie to visit thee; and to suffer with patience thine exile [f] and hunger of minde, vntill I see thee againe [g], and deliuer thee from all troubles [h]. [e] Matth. 24 verse. 64. 47. [f] Heb. 11,13 14, 15. Gen. 47, 9. Psal.119,54.

For I will make thee to forget thy paines, and to enioie fullie the inner quietnes [i]. Yea I will open vnto thee the field of the holie Scriptures, that with a ioiefull minde thou maist begin to trauerse the waie of my commandements [k], and breake into these wordes [l]: The afflictions of this present time are not woorthie the glorie which shall be shewed vpon vs. [g] 1.Cor. 15. verse, 51. 52. [h] Reuel. 21. [i] Ioh.16,22. [k] Ps.119,32. [l] Rom. 8,18.

The third booke

Chap. 58.

That man ſhould thinke himſelfe to deſerue, not comfort at Gods *hand, but condemnation.*

SERVANT.

O Lord, I am not worthie thy comfort, or anie ſpirituall conſola-
a 1. Cor. 15. verſe, 9. 10 tion [a]. And therefore thou dooeſt
right well [b], when thou forſakeſt me
b Pſ. 115, 75. poore wretch, and leaueſt me without
comfort.

For though I ſhould powre out euen a ſea of teares, yet could I not deſerue anie comfort at thine hand. That which I deſerue be ſtripes, and punishment, becauſe I haue ſo often ſo greeuouſlie offended thee, and in
c Luk. 15, 18 21 ſo manie things ſo greatlie ſinned [c]. So that were the matter dulie conſi-
d Pſal. 69, 5. 13 16 dered [d], I am not woorthie the leaſt
of all thy comforts.

e Ezec. 33. verſe. 11. And yet, ô gratious and mercifull God, who wilt not that thy workes
f Epheſ. 1, 7. 8. ſhould periſh [e], to declare the riches
Epheſ. 2, 4. 5. of thy goodnes vpon the veſſels of thy mercie [f] thou doeſt vouchſafe to
g Pſal. 71, 15 comfort mee hauing no merit, far
Luke. 15, 22 23 24 beyond the manner of men [g]: Neither be thine heauenlie comforts

like

like worldlie communications [h]. [h] 2.Cor.1,12

But what haue I doone, Lord, that thou shouldest impart vpon me anie spirituall comfort at all [i]? Truelie that I remember, I haue doone no good at all, but alwaies haue bin both proane vnto sinne [k], and slowe to repent. And this is so true, as if I should denie it, both thou wilt finde me a liar, & no man dare stand to excuse me [l].

2.Cor. 7,4. 5. 6.
[i] Rom. 11, 5. 6, &c.
[k] Gen. 6,5. Gen. 8, 21. Mat 15, 19. Roman. 3, 9. 10

By my sinnes what haue I merited but hel, and euerlasting fire [m]?

[l] Iob. 9. verse. 2, &c. 32

And therefore I plainelie, and in deede confesse, I am worthie all reproch and contempt; and most vnworthie to liue among thy sons, and seruants [n].

[m] Matt. 25, verse, 41.
[n] Luk. 15, 21 Luke. 18, 13.

And albeit I can hardlie be brought to doo it; yet because it is true, I will confesse against my selfe my wickednes [o], that so the sooner I maie obteine mercie at thine hand.

[o] Psal. 32, 5

But what shall I, sinner that I am, full of all manner shame and infamie, what shall I saie? Surelie I haue nothing to saie, but euen this: I haue sinned, Lord, I haue sinned, take mercie on me [p], forgiue me; suffer me yet a while to bewaile my wretchednes,

[p] Psal. 25, 11. Psal. 40, 11. 12. Psalm. 51, 1. 2. 3.

before I passe ouer into the land of
darkenes, couered with the shadow of
[q] Iob. 10,21 22. death [q].

For what else doest thou of a giltie
& miserable man require, but that he
[r] Ezec. 18,21. 22. afflict & hũble himselfe for his sins [r]?

For of true repentance, and hum-
Ezec. 32,14 15. bling of the minde, ariseth hope of
[s] Psal. 32,5. pardon [s]; the troubled conscience is
Psal. 51,17. reconciled vnto God [t]; the fauor of
[t] Heb. 9,14. God which was lost is recouered [u];
[u] Zach. 1,3. man is preserued from the ven-
geance to come [x]; and with an holie
[x] Matt. 3,7. kisse both God, and the sorowful soule
doo meete together [y].

[y] Luke. 15, verse, 20. I saie, the vnfained repentance of
sinnes committed is the accepted sa-
crifice vnto thee, ô Lorde, sauoring
more sweetelie in thy nostrels than
[z] Psa. 51,16. dooth the perfume of frankinsence [z].
14. This is the sweete ointment which
19. thou, who neuer despisest the trobled
[a] Psal. 147,3 and humbled minde of man [a], woul-
[b] Luk. 7,37. 38. dest should be powred vpon thine ho-
[c] Psa. 138,6. lie feete [b]. This is the place of refuge
7. against the rage of the enimie [c]; here
it is amended and washt awaie what-
[d] Psal. 51,2. 7. soeuer else-where was polluted, and
1. Cor. 6,11 defiled [d].

Chap.

Chap. 59.
Men carnallie minded finde no fauor before God.

LORD.

SOnne, my fauor is more pretious, than that it will medle with outward thinges, & earthlie pleasures [a]. Wherefore thou must cast off what soeuer is a let therevnto [b], if thou wouldest be replenished with the same.

Leaue companie [c]; loue to dwell by thy selfe alone; auoid communication; but poure out godlie praiers before the Lorde [d], that thy mind maie be stirred vp vnto godlines, and kept from sinne.

Despise euen the whole world, and prefer the calling of God before all outward things [e]. For doubtles thou canst not both serue me, and delight in transitorie thinges too [f].

Thou must leaue thine acquaintance, and deare freends [g]; and call awaie thy minde from all worldlie pleasure [h]. So dooth Peter admonish the disciples of Christ, that they behaue themselues in this world as pilgrims,

[a] Ioh. 14,27. Ioh. 16,33. Phil. 4,10. 11. 12.
[b] Luk. 9,23. Iohn. 8,54.
[c] Matt. 6,6. Mat. 14,23.
[d] Luk. 18,1. 2, &c. 1. Thes. 5,17. 18.
[e] Luk. 9,59. 1. Ioh. 2,15. 16.
[f] Mat. 6,24.
[g] Luk. 9,23. 24. Luke. 14,26. 27. Ioh. 12,25. 26.
[h] 1. Ioh. 2,15. 16.

i 1. Pet. 2, 11. grims, and strangers [i].

O with what a faith & confidence shal he die, who is not kept back with the desire of anie earthlie thing [k].

k Gal. 6, 14. Rom. 8, 35. 36.

But no sicke man can haue such a minde; neither dooth the carnal man perceaue the libertie of him who is spirituall [l].

Phil. 3, 20. l Rom. 8, 5. 1. Cor. 2, 14 15 16.

But if he will become spirituall, he must renounce both strangers, and nigh friends also [m], and take heede of none more than of himselfe.

m Matt. 10. verse, 37.

If thou hast perfectlie subdued thy selfe [o], thou shalt with more ease vanquish other thinges. For that is true victorie, to triumph ouer a mans selfe.

n Ro. 7, 23. 1. Cor. 2, 14. o Marke. 8, verse, 34.

For he who hath his minde so in subiection, that both his desire obeieth reason, and his reason fulfilleth my commandements in all thinges, is doubtles both a conqueror of himselfe [p], and also a lord of the world [q]: to which top of perfection if thou wouldest clime, thou must manfullie begin, and laie the axe to the stump [r], so to cut off euen by the roote all hidden and immoderate loue, both of thy selfe, and also of euerie priuate and carnall good thing.

p Matth. 5. verse, 38. 39. q Rom. 8, 37. r Matt. 3, 10.

For

For of this immoderate selfe-loue onelie dependeth almost all that a man must vtterlie roote vp [s]: whi h vice being once subdued, great peace, and perpetuall quietnes will ensue [t].

But, for that few doe endeuor perfectlie to mortifie [u] and altogither to forsake themselues [x], it commeth to passe that manie doo remaine snarled within [y], and cannot in spirit rise aboue themselues.

But he that freelie would liue with me, must mortifie and slaie all wicked and intemperate affections of his minde [z]; and sticke to nothing created ouer greedilie [a].

s Mat. 7, 3. 4.
t Mat. 11, 29.
v Rom. 6, 3. Coloss. 3, 5.
x Ephe. 4, 22. 23. 24.
y Iames. 4, 1. 2. 3.
z Gal. 5, 19. 20. 21.
a 1. Ioh. 2, 15. 16. Philip. 3, 7. 8. 1. Cor. 7, 29. 30. 31.

Chap. 60.

The diuers working of Nature, and of Grace.

LORD.

MY sonne, consider diligentlie the diuers motions betweene Nature and Grace. For after so subtile, and contrarie a manner their motions be, that hardlie they can be discerned but of the spirituall, and illuminated man [a].

All men couet in deede that which is good, yea and pretend a color of goodnes

a 1. Cor. 2. verse, 14.

[b] Rom. 1,20 goodnes in their deedes, and saiengs:
21. therefore vnder the showe of that
Rom. 10,3. 4. which good is manie are deceaued.

[c] 1.Cor. 13. Nature is craftie, and carieth a-
verse. 1. waie, intrappeth, and deceaueth ma-
2. nie a man; yea and it would alwaies
1.Cor. 15,30 be the end of actions [b]: but Grace
31. 32. dealeth simplie, and declineth from
[d] Matt. 26, all kinde of euill; vseth no deceit, doth
verse, 69. all things plainelie for Gods sake, and
70. resteth in him vnto the end [c].

Luk. 22,55. 56. Nature refuseth to die [d], to be kept
57 downe, to be ouercome, to be in sub-
Iohn. 21,18. iection: and to be kept vnder: Grace
Rom. 7, 15. studieth to be mortified [e]; striueth a-
16, &c. [e] Gal. 6, 14. gainst appetite [f]; coueteth to be
[f] Rom. 7,22, brought in subiection, & to be ouer-
23. [g] Ephes. 5,6 come [g]; will not vse hir libertie [h]; lo-
1.Pet. 2,11. ueth to be kept in awe; will not lord
12. ouer anie; but is readie euermore to
[h] 1.Co. 6,12 liue, to abide to be vnder God, yea
13. [i] 1.Co. 13,3 and for Gods cause humblie to obeie
4, &c. euerie man [i].

[k] Matth. 19, Nature seeketh after profit [k], and
verse, 21. considereth what lucre maie be got-
22. [l] 1.Cor. 9,12 ten by another: but Grace doth note
15. rather what maie benefit others [l],
1.Cor. 10,33 than profite hir selfe.

Coloss. 3, 1. 2. Nature is glad when she is had in
honor

honor, & commended among men [m]: but Grace aſcribeth al glorie & praiſe vnto God [n].

Nature feareth reproch and contempt [o]: but Grace is glad to be rebuked for the Name of Christ [p].

Nature loueth eaſe and quietnes of bodie [q]: Grace cannot be idle, but willinglie ſetteth her ſelf to labor [r].

Nature ſeeketh after curious, and goodlie, and abhorreth from baſe and groſſe things [ſ]: Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags [t].

Nature reſpecteth tranſitorie things [u], reioiceth at worldly gaine, fretteth at loſſe, & at euerie deſpiteful worde is out of quiet: but Grace hath reſpect vnto heauenlie thinges, cleaueth not to the worlde [x], at loſſe is not troubled [y], nor diſquieted at ſharpe words [z]: becauſe hir treaſure is repoſed in heauen, where nothing periſheth [a].

Nature is couetous, and more gladlie taketh than giueth [b], louing priuate gaine: but Grace is bountiful [c],

m Ioh.5, 44. Iohn.12,43. Acts 12, 21. 22, &c.
n 1.Cor. 10, 31. Coloſ.3, 17. Acts.14, 13. 14. 15.
o Luk.18, 18
p Acts,5, 41. Matt. 5, 10.
q Mat.25, 8. 18.
r 1.Cor. 15. verſe, 30, 32. 2.Cor.11,23 24.
ſ Luk.16, 19
t Phil.4, 11. 12. 2.Cor.11,27 1.Tim. 6, 7. 8.
v Luk.12,16 17,&c.
x Luk.12, 22 23.
y 1.Co.13,7.
z Mat.5, 11.
a Mat.6, 20.
b 1.Cor. 6, 9. 10.
c 1.Cor.13,4.

and liberal, shunneth priuate com-
d Act.20,33. moditie, is content with little [d], iudg-
34. ing it better to giue than to receaue.
e Gen.6, 5. Nature is bent vnto the worlde [e], vnto the flesh, vnto vanitie, and to vagaries: but Grace allureth vnto God, and vnto wel doing; biddeth al creatures fare-wel, flieth the world, abhorreth the desires of the flesh [f], abstaineth from idle gadding, & blusheth to be seene abroad.

f 1.Ioh.2.15 16. 1.Cor.7, 31. Gal.5, 19, 20.

Nature seeketh outward solace, by whose allurements it may be delighted [g]: but Grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good [h] aboue al visible things.

g Luk.15.13
h 1.Cor.1,3.

Nature doth al for gaine, nothing franklie; and still looketh either for as good a reward or greater, and hopeth either for praise or for fauour in respect of benefits bestowed; finallie it coueteth to haue her deedes, and gifts to be greatlie accounted of [i]: but Grace hunteth after no worldlie thing, neither looketh for any recompense besides God alone; nor yet coueteth more temporal things than are necessarie for the attainement.

i Mat.6, 1. 2.

ment of euerlasting life [k]. [k] 1.Tim.6,7. 8.

Nature glorieth in the multitude of freends, and kinsfolke, & boasteth in the nobilitie of stocke, & ancestors; fououreth the mightie, flattereth the wealthie; and loueth her equals: but Grace loueth euen her enimies [l], braggeth not of manie freends, neither yet respecteth the place, or stock whence shee was borne [m], vnles the greater vertue and godlines florished there. This Grace fauoreth the poore more than the rich; lamenteth the case of the innocent more than of the mightie; delighteth in the true, not in the deceitful; and alwaies exhorteth good men to follow chieflie the most excellent gifts [n], & to expresse the Sonne of God in their maners [o].

[l] Mat.5,44.45. [m] Ioh.8,33. [n] 1.Cor.12. verse,31. [o] Ephes.5,1.

Nature quicklie complaineth of want & pouertie [p]; Grace constantly endureth need [q].

[p] Mat.6,32. [q] Ro.8,35. 2.Cor.11,27

Nature referreth al to her selfe, & striueth and contendeth for her selfe: but Grace referreth al things vnto the glorie of God [r], whence shee sprang [s]; ascribeth no goodnes to her selfe, is not arrogant [t], nor contentious, neither yet preferreth her owne opini-

[r] 1.Cor.10, verse,31. Colos.3,17. [s] Iam.1,18. 1.Iohn.3,9. Iohn.1,12.13. [t] 1.Cor.13, verse,4.5,6.

opinion before others, but in al studie and searching of the truth submitteth her selfe to the wisedome, and iudgement of God.

Nature coueteth greedilie to knowe, and to heare newes, and secrets, loueth outwardlie to appeare, and to trie much by the senses; and finallie desireth to be knowen, and to doo such things, as maie bring her fame and glorie of the world [u].

But grace seeketh not after newes, and curious knowledge [x]; both because it proceedeth altogether from the old corruption on man [y], and also for that in deede there is no newe or durable thing vpon earth [z]. And therefore it teacheth men to absteine from foolish pleasure [a], to shun vaine glorie [b]; modestly to conceale such things as seeme praise-worthie, and to be had in admiration for their excellēcie [c], & of euerie thing, & knowledge to get profit, & to seeke the glorie of God [d]. Finallie shee desireth to haue neither her selfe, nor hers to be praised [e], but God, who of meere good wil imparteth al things vpō vs [f], to be thanked for his benefits [g].

u Ioh. 5, 44, Iohn. 12, 43. Matth. 6, 1. 5, 16.
x Eccl. 3, 22. 23. 24. Rom. 12, 3.
y Gen. 6, 5.
z 1. Cor. 7, 3.
1. Iohn. 2, 15 16 17
a Ier. 9, 23.
b Gal. 5, 26.
c 1. Cor. 13, verse, 4.
d Coloss. 3, verse, 17.
e 1. Cor. 4, 6. 7.
f Iam. 1, 17.
g 1. Thess. 5, verse, 18.

This

This grace is a light set aboue Nature, and a certaine singular gift of God, a note proper to the elect, and pledge of euerlasting life, which lifteth a man from earthlie to the loue of heauenly things [h], and of a carnall makes a spiritual man [i].

And therefore the more Nature is pressed downe, and tied vp, the more Grace is inspired [k], & the inner man with newe giftes after the image of God is renewed euerie daie [l].

[h] Colos.3, 1. 2
[i] Rom.8, 1. 2. 1 Cor.2,10. 11, &c. Galat.4, 6.
[k] 2.Co.4,16 17 18
[l] Ephe.4,22. 23 24 Coloss.3, 9. 10

Chap 62.

Of the corruption of Nature; & power of Gods heauenlie Grace.

SERVANT.

O Lord, my God, who hast created me after thine own image [a], giue me such Grace (which is most excellent, and necessarie vnto saluation as thou hast showen [b]) that I may subdue my wicked Nature, drawing me alwaies vnto sinne and destruction [c].

For I see in my flesh the lawe of sinne, rebelling against the law of my mind [d], & leading me captiue to the satisfying of my desire in manie things, so that without the assistance of

[a] Gen.1, 26. 27 Genes. 5,1. VVisd. 2,23. Eccl. 17, 1. 2 3 1.Cor.11,7. Colos.3, 10.
[b] Luk.9, 23.
[c] Gen. 6, 5.
[d] Rom.7, 23

of thy most heauenlie Grace, powred zelouslie into my mind, I am vnable to resist the assaults thereof.

Yea, Lord, I lacke thy Grace, and that much Grace of thine, whereby my Nature prone vnto al impietie
e Gen.8, 21. euen from my youth [e], maie be sub-
Mat.15, 19. dued, and ouercome. For nature being fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto al mankind. So that nature, which at the first thou diddest make good and righteous, is now counted for the sinne, & infirmitie of the corrupt Nature, in as much as the motion left vnto it tendeth alwaies vnto
f VVis.9, 15 euil, & inferior things [f]. For, as tou-
Rom.7, 14. ching that litle power which abideth
15.
18. in the same [g], that is like a certaine
g Iohn.1, 5. sparkle raked vp in the ashes.
2.Pet.1, 19. That is that natural reason, enclosed about with black darknes, yet so that somewhat stil it can discerne, &
h Rom.7, 14. iudge betweene good and euil, be-
15, &c. tweene truth and falshood [h], al-
i Phil.2, 13. though it haue no power to fulfill
2.Cor.3, 5. that which it alloweth [i], neither en-
k Mat.6, 22. ioyeth a perfect light of the trueth [k],
23.

with

with soundnes of her affections.

Hence, ô my God, is it, that as touching the inward man, I am delighted with thy law [l], knowing that thy statutes are good, righteous, holie [m], and that they reproue euil and wickednes, and teach what is to be auoided. But in my flesh I serue the law of sinne, whilest I obeie the appetite more than reason.

[l] Rom.7,22.
[m] 1.Tim.1,8. Rom. 7, 12. 13. 18.
Rom. 7, 23. 18.

Hence it is, that to wil is present with me, but alas I finde no meanes to performe. Hereof it is, that often times I purpose to doo manie thinges wel; but because thine heauenlie fauor is wanting [n] which may helpe mine infirmitie, by a little resistance I slide backe, & tire. Yea, hereof it is, that I knowe in deede the waie of righteousnes, and see as in a glasse what my dutie is [o], but through the waight of my sinne [p] I haue no power to arise vnto perfection.

[n] Psl. 104,29.
[o] Rom.7, 15
[p] VVis.9,15.

O Lord, how greatlie doo I lacke thy Grace both to begin what good is, & also to proceede throughlie in goodnes [q]. For without it can I doo nothing [r]; through the help thereof I can do al things in thee [s].

[q] Phil.2, 13.
[r] Iohn 15,4. 5.
[s] Phil.4, 13.

O

O heauenlie grace in deed [t], without which neither the merites of man [u], nor the gifts of Nature are of price [x]. O Lord, without thy Grace neither learning [y], neither riches [z], neither beautie [a], nor strength [b], nor wit, neither eloquence [c] is of anie waight before thee.

For the gifts of Nature are common to the wicked as wel as to the good [d]: but Grace is a gift peculiar onelie to the elect [e], which who so hath, are counted meete and worthie eternall life, Finallie it is so excellent, that without it neither the gift of prophesie, nor the working of miracles [f] neither the profound knowledge of secret things, is anie thing woorth: yea, neither faith, nor hope, nor anie other vertues are accepted in thy sight without loue and Grace [g].

O blessed Grace, which makest him rich with vertues, who is poore in spirit [h]; and him humble of mind, who is rich for goods [i]: Come, come downe to me, fil me earlie with thy comfort, that my mind for wearines and hunger do not faint.

O Lord, I beseech thee, impart thy

Grace

t Rom.5, 20. 21
u Ro.3, 20. Galat.2, 16. Rom.11, 5. 6.
x Ro.11, 17. 18
y 1.Cor.1,19. 20
z Luk.12,16. 17,&c. Luke.16,22. 23
a 2.Sam.14. verse, 25. 2.Sam.18,9. 10
b 1.Sam.17, verse, 4, 5,&c.
c Acts 12,21. 22. 23
d Iere.9, 23. Psalm.73, 1. 3
e Rom.11,5. 6
f Mat.7, 22
g 1.Co.13,1. 2,&c.
h Matt.5,3.
i Rom.11,20

Grace vpon me [k]: that is ſufficient for [k] Luk.1, 30.
me [l], though I haue nought els that 48
Nature would require. Yea, I proteſt [l] 1.Cor. 12,
if that be with me, I wil dread no ten- verſe, 9.
tation, nor troble whatſoeuer [m], that [m] Pſal.23, 4.
is my ſtrength [n], that bringeth coun- Rom.8, 35.
ſel and helpe [o]: yea, it is both migh- [n] Pſal.18, 2.
tier than al enimies [p], and wiſer than [o] Pſa.19, 14.
the prudent [q]. [p] Rom.8, 31.
[q] 1. Cor. 1.
verſe, 19.
20

It is the miſtres of truth, the tea- [r] Mat.11, 25
cher of diſcipline, the light of the 26.
mind [r], the comfort in affliction, the Luk.10, 21.
expeller of ſadnes, the remouer awaie
of care [s], the nouriſher of religion; the [s] Pſal.80, 3.
mother of teares: at a word, without 4
it what am I but withered wood, & a 7
roote moſt vnprofitable, and to be 19
caſt awaie [t]? [t] Iohn.15, 4.
5
6

Wherefore, O Lorde, let this thy
Grace both go afore, and alſo folow
me, whereby I may continuallie ap-
ply myſelfe vnto wel doing, through
Ieſus Chriſt thy ſonne, *Amen.*

Chap.62.

That we ought to denie our ſelues, and to imitate Chriſt by the croſſe.

LORD.

THe more thou leaueſt thy ſelfe [a], [a] Luk.9, 23.
my ſonne, the nigher thou com-
meſt

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b 2.Co.4,16 mest vnto me [b].

As outwardlie to couet nothing, causeth inward peace: so inwardlie to forsake ones selfe, ioyneth man to
c Luk.9, 24. God [c].

My mind is, that thou learne a perfect denial of thy selfe in my wil, and that without al contradiction or
d Mat. 9, 9. Mat. 19, 27. muttering [d]. Follow thou mee [e]: I
e Ioh. 21, 19. 22. am the waie, the truth, and the life [f]. Without a way men walke not; with-
f Iohn. 14, 6. out a truth they know not, without a life they liue not. I am the waie wherin thou must walke, the truth whereunto thou must sticke, the life for which thou must hope. I am the waie inuiolable, the truth infallible, the life euerlasting. I am the right waie, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou goe forwarde in my waie, thou shalt knowe the truth, and the
g Ioh. 8, 32. 36. truth shal so make thee free [g], that thou shalt attaine vnto euerlasting life.

If thou wouldest enter into life,
h Mat. 19, 17 keepe the commandements [h], If thou wouldest knowe the truth, beleeue
i Ioh. 8, 31. 32. me [i], If thou wouldest be perfect, sel al [k].

al [k]. Wouldest thou be my disciple? k Mat. 19, 21
then denie thy selfe [l]. Wouldest thou l Luk. 9, 23.
attaine vnto a blessed life? then de-
spise the life present [m]. Wouldest m Ioh. 12, 25.
thou be extolled in heauen? then de-
base thy selfe on earth [n]. Wouldest n Luk. 18, 13
thou raigne with me? then suffer with o 2. Tim. 2, verse, 12.
me [o]. For onelie the seruants of the Rom. 8, 35.
crosse do find the waie of happines, & p Acts. 14, 22.
of a true life [p].

Servant. O Lord Iesu Christ, q Mat. 7, 13. 14.
for asmuch as thy waie is narrow [q] & r Ioh. 15, 18.
odious to the world [r], giue me grace 19.
with thee to despise the world [s]. For 20.
neither is the seruant greater than s 1, Ioh. 2, 15 16.
the Lord, nor the disciple aboue the 17.
maister [t]. t Matth. 10,

Let thy seruant be exercised in thy verse, 24.
waie, because therein my saluation, & Luke 6. 40.
true holines doth consist [u]. Whatso- Iohn. 13, 16. Iohn. 16, 20.
euer I read, or heare without the v Psal. 119. 9
same, can neuer fullie recreat or de- Psal. 25, 12.
light me [x]. 14.

Lord. Sonne, seeing thou hast x Psal. 119, 14. 103.
read, and knowest al these things, 111.
blessed shalt thou be, if thou fulfill 127.
them [y]. He that vnderstandeth and y Mat. 7, 24. 25.
fulfilleth al my commandements, lo- Iames 1, 25.
ueth me, and I wil loue him againe [z], z Ioh. 14, 21
and

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and reueale my selfe vnto him, and
bring it so to passe that hee shall sit
[a] Mat. 25, with me in the kingdome of my Fa-
verse, 34. ther [a].
[b] Psa 89, 28. 33. SERVANT. Graunt therefore,
Lord, that what thou hast said & pro-
[c] Luk. 21, 19 mised, may come to me [b].
[d] Acts. 14, verse, 22. From thine hands I haue receiued
[e] Luk, 9, 62. the crosse, I wil beare the same euen
[f] Matth. 28, to the death, as thou hast enioyned
verse, 20. Ioh. 16, 22. me [c].
[g] Mat. 5, 11. Doubtles the life of a true Christi-
Iohn. 15, 19. an, is the crosse; but that is the waie
20 into heauen [d]: neither backward, nor
1. Pet. 2, 21. 22 from our course we may not go [e].
23 Fight brethren, let vs proceede to-
[h] Phil. 2, 5. gether: Iesus wil be with vs [f], for Ie-
6 sus sake, wee haue taken this crosse
7 8 vpon vs, let vs perseuere in the crosse
[i] Heb. 12, 1. for Iesus sake [g]. Hee wil helpe vs,
2 who is our captaine, and goeth afore
3 vs [h].
4 Reue 17. 14 Lo, our King goeth in before vs,
[k] Psa. 27, 14. fighting on our behalfe [i]. Let vs fo-
[l] 1. Tim. 1, low manfullie [k], let no man be dis-
verse, 18. maied; let vs euen valiantly appoint
1. Tim. 6, 12. 2. Tim. 2, 3. to die in battel [l]; neuer let vs staine
[m] Luk. 6, 26. our honor by flying from the crosse [m].

Chap.

Chap.63.

That we should take heede of despaire, though we fal sometime.

LORD.

SOnne, patience & repentance in
aduersitie [a], doth more please me [a] Esai.30, 15.
than much ioy, and deuotion in prosperitie. Luk.21, 19.

Why art thou vexed at so small a
thing spoken against thee? the which
were it greater should not mooue
thee [b]. [b] Matt.5, 11

Care not for this, it is no newe
thing, nor the first [c], and shall not be [c] Heb.12, 3.
the last, if thou liue longer. 1.Pet.2, 21. 22

Thou art man good inough, while
prosperitie doth last [d]; yea thou canst [d] Matt. 26,
giue counsel also to others, and en- verse, 33.
courage them with words: but when 35
sudden aduersitie is at hand, thou art Luke.22, 33
straight-waie without both counsel & [e] Matt. 29, verse, 69
courage [e]. 70

Weigh what thy frailtie is, of which Luk.22, 56.
thou hast proofe oftentimes in little 57
chances. Notwithstanding these and [f] Ps.119, 67. 71
such like, are good for thee [f]. Prou. 3, 11. 12

Cast these things out of thy mind, Heb.12, 7.
as thou knowest thou shouldest doo; 8
and if they touch thee, endeuor that 9

they neuer ouerthrowe thee, nor o-
uer trouble thee: at the least wise
g Rom. 12, verse, 12. James 1, 1. 2. beare them patiently [g], if thou canst
not ioyfully.

Now if thou heare such things a-
gainst thy wil, and conceiuest indig-
nation thereat, bridle thy selfe, and
take heede that nothing slip out of
thy mouth, whereby the little ones
h Mat. 18, 6. 7. Mark. 9, 42. Luke. 17, 1. 2. may be offended [h]. So wil both this
perturbation of thine quicklie be set-
led, and thy griefe of mind, through
the returne of Gods grace, be turned
into ioy.

I yet liue, saith the Lorde, readie to
helpe, and extraordinarilie to com-
fort thee, if thou cal vpon me [i] religi-
i Psal. 50, 15. Psal. 91, 15. Esai. 49, 8. k Mat. 21, 22. James. 1, 6. ouslie in faith [k].

Be thou patient, and prepare thy
selfe to greater troubles [l]. Thou must
not therefore be out of hart, though
l Psa. 27, 14. Psa. 21, 34. 1. Cor. 16, verse, 13. James. 1, 1. 2. thou see thy selfe greatly to be affli-
cted, & tempted grieuouslie [m]. Thou
art a man, no God; neither Angel,
but flesh.

Thinkest thou alwaies to abide in
n Iob. 4, 18. 2. Pet. 2, 4. Iude. 6. o Gen. 3, 17. one and the same state of godlines?
when neither the Angel in heauen [n],
nor Adam the first man in paradise [o]
could,

could, for both fel quicklie?

I am he who wil both strengthen the mourners with health [p], and exalt vnto my dignitie such as acknowledge their owne weakenes [q].

SERVANT. O Lord, for thy words more sweete to me than honie, and the honie combe [r], I thanke thee.

Alas, in such calamitie and trobles what should I doo? diddest not thou strengthen mee with this ghostlie speech [s]?

So that at length I may come vnto the port of saluation, what skilleth it what & how great things I endure?

O Lord grant me a good end; and a blessed departure out of this life: O my God, remember me [u], & guide me the right way into thy kingdome, *Amen.*

p Ps. 113, 7.
q Ps. 145, 19. Luke 1, 52.
r Psal. 119 verse, 103
s Psal. 119, verse, 92.
t Rom. 8, 18. 35. 36.
v Luk. 23. verse, 42.

Chap.64.

That high matters, and secret iudgements of God should not be searched after.

OF hard matters, my sonne, and of the secret iudgemẽts of god take heede thou dispute not [a]. I saie reason not either why this man is so reiected, or that man in such fauour [b];

a Pro. 25, 2. Ecclus. 3, 22 23. 24.
b Ro. 11, 18. 19.

why this man is so miserablie afflicted that man so highlie aduanced.

These things are beyond the reach of man; neither is anie reason, or disputation meete inough to search out the counsel of the Almightie [c].

[c] Esa.40,28.

Therefore, when either the enimie dooth bring these things into thy minde, or els some curious felowes enquire of thee, answer with the Prophet [d]: Righteous art thou, ô Lord, & iust are thy iudgemēts. Againe, saie [e], The iudgementes of the Lorde are truth, they are righteous altogether.

[d] Psal. 119, verse, 137.
[e] Psal.19, 5.

For my iudgements are to be feared, not to be discussed, in as much as they are aboue the capacitie of man [f].

[f] Ro.11, 33.

Do thou neither enquire, nor dispute touching the merites of saincts, who either was more holie in the world, or is more glorious in heauen. For these things oftentimes breede strife, and vaine contentions [g], yea and moreouer they nourish pride, & ambition, whereof spring enuie, and discords [h], whiles one doth proudlie contend, one to be more holie & religious than another.

[g] 1.Tim.1,4.
[h] 1.Tim.6,4. 5.

The desire to learne, & to find out these

these things gets no profit at al; but displeasure of the saincts. For I am not the God of dissentiō, but the God of peace [i]; which peace consisteth in true modestie [k], not in arrogancie of mind [l].

Some through good wil are more enclined toward these than towarde those: but that do they rather of humane affection, than of heauenlie [m].

I am he who made al the saincts [n], who haue indowed them with gifts [o], and exalted them to glorie [p]. I know what euerie one hath deserued. I preuented them with most liberal blessings [q]; I before the worlde began, foreknew who were to be loued [r]; I chose them out of the worlde [s], not they me; I, of my great fauour, called them [t], and drew them [u] mercifullie vnto me, I lead them through manifold tentations [x], and powred most singular comfortes vpon them [y]; I gaue them power to perseuere [z], and crowned their patience [a]; I knowe both the first and the last [b]; I loue al men most wonderfullie [c], I am to be

i 1 Cor. 1, 14 verse, 33.
k Mat. 11, 29
l Esai. 57, 21.
m 1. Co. 3, 3. 4. 5,
n Gen. 2, 9.
o Iam. 1, 17.
p Ioh. 17, 22
q Psa. 21, 3. Mat. 5, 45.
r Rom. 8, 28. 29 30 2. Tim. 1, 9.
s Ioh. 15, 16.
t Rom. 8, 30.
v Iere. 3, 31. Iohn. 6, 44. 65.
x Heb. 11, 32 33. 34.
y Psal. 94, 19 2. Cor. 1, 7. 2. Cor. 7, 4, 5, &c.
z Phil. 1, 12. 13 14 Phil. 2, 30
a 2. Tim. 2, verse, 12 Reue. 2. 25.

b Mat. 19, 30. c Mat. 5. 45. 1. Tim. 2, 4.

d Psa.148, 1. 2,&c. Psal.150, 1. 2,&c. praised in al my saincts [d] and in each of them honored and glorified, who haue so gloriouslie exalted such as I
e Rom.8,30. Ephes.1, 4. 5. did predestinate [e], and that without anie merites at all which they had done [f].
f 2.Tim.1,9.

Therefore who so despiseth euen the least of my seruants, doth not ho-
g Ma.10,40. Mat.18, 10. Mat.25, 45. Luk.10, 16. nor the great [g]. Because I haue made the smal as wel as the great; so that he who derogates from any of the saincts, derogates from me, and from al the partakers of the celestial kingdome.

For al are one through the band of loue, they al thinke one thing, they mind one thing, and they loue al as
h Rom.12,4. one [h].

Yea, which is far more strange, they loue me more than themselues,
i Exo.32,32 or anie merits of their owne [i]. For being rauished aboue themselues, & carried awaie from al selfe-loue, they proceede wholie into the loue of me, so that nothing can either turne thē
k Rom.5, 3. 4. 5. Rom.8, 35. 36. awaie, or keepe them down [k]. For being ful of eternal truth, they burne with the fire of loue vnquenchable.

Let therefore carnal, and fleshly men

men, who know nothing but how to
loue their priuate ioies [l], surcesse [l] 1.Cor.13,5
from prating about the state of the
godlie [m]. For they ad vnto, and dimi- [m] 1.Cor. 2,
nish from their praises, according as verse, 14.
in affection they are inclined, not as
pleaseth the eternal truth.

Manie are ignorant; but they es-
pecially, who being smallie inlighte-
ned, can seldome loue anie man with
a perfect spiritual affection of loue [n]. [n] 1.Ioh.2,9. 10,&c.

Some through natural & humane [o] VVis.9,13.
affection are inclined toward these 14.
men, & toward those, and as they 15.
thinke of earthlie, so they iudge of Iohn.8, 15.
heauenlie things [o]. Iohn. 3, 3. 4.

But vnspeakable is the difference 5.
betweene those things which vnper- [p] 2. Tim. 3.
fect men doo dreame of, & betweene verse, 16.
that which men spirituallie inlighte- 2. Pet.1, 21.
ned from aboue [p] do behold [q]. [q] Mat.13,11 Iohn 8, 23.

Therefore my sonne, wade not curi- 2.Cor.2, 14.
ously in those maters, which passe the 15.
reach of thy wit [r]: but bend thy whole 16.
studie, that thou maist be found the [r] Eccl.3,22.
least in the kingdome of God [s]. 23. 24.

Now in case a man knew who were [s] Matt.5, 3.
either more holie for zeale, or in
place more honorable than the least

in the kingdom of heauen, what good would that knowledge bring him, but onely to make him the more humble in my sight thereby [t] and to breake the oftener into the praise of my Name!

[t] Eccl. 1. verse, 13.

He pleaseth God better that thinketh how great his sinnes, and how little his verturs are [u], and how far he is from the perfection of godlie men, than he doth which disputeth about the highnes & basenes of the saincts of God.

[u] Mat, 18, 1. 2.

They glorie not of their owne merites, in asmuch as they ascribe no goodnes to themselues, but confesse that whatsoeuer they haue, commeth from me [x], who haue giuen them all things [y] of mine infinite mercie and loue.

[x] 1.Co. 4, 6. 7.
[y] Iam, 1, 17.

And they for their partes are filled with such fulnes of the Godhead, and ioy [z], that they lacke no glorie, nor felicitie at al.

[z] Psal. 16, 11 Iohn. 16, 22. 33.

The saincts the more brighter in glorie, the more humble are they [a], and the nigher and deerer to mee. Therefore shall you find it written, that they cast their crownes before the

[a] 2.Cor. 12, verse, 4. 5 10

the throne of God [b], and with faces toward the ground before the lamb [c] worshipped him who liueth for euer and euer.

[b] Reu.4, 10. 11
[c] Reue.5, 8. 12 13

Manie reason who is greatest in the kingdom of God [d], which neuer reckon whether they be thẽselues to be counted in the number of the least.

[d] Matt.18, 1 Mark.9, 34. Luke.9, 46.

In heauen to be euen the least is a great thing, where al be great. For al both shal be called [e], and are [f] the children of God.

[e] Mat. 5, 9. Matt. 6, 9.
[f] Mat.13, 38 Matt.25, 34.

He that is least shal become as a thousand [g]; and he that is an hundred yeeres old, being a sinner, shal die as a yong man [h].

[g] Esa. 60, 22.
[h] Esa.65, 20

For when the disciples demanded who in the kingdom of heauen should be greatest, they had this aunswere made them [i], Except ye be conuerted, and become as litle children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.

[i] Matt, 18, 3.

Wo then to them who disdaine to humble themselues with little ones. For the gate of the kingdom of hea-

uen is too lowe for them to enter in
k Mat.7,13. thereat [k]. Wo also to the rich [l], who
l Luke.6,24 haue their comforts in this worlde.
For they shal stand howling with-
m Mat. 25, verse, 41. out [m], when the poore are entered in-
Luk.16, 23. to the kingdome of God.
24. But ye meeke ones [n] reioyce; and
n Mat.11,29 be glad ye poore. For yours is the
o Mat. 5, 3. kingdome of God [o], obeying or wal-
king in the truth.

Chap 65.

That al our trust, and confidence must be fixed on God alone.

SERVANT.

O My Lord, wherein is mine hope
fixed in this life? or what is my
Psa. 100, 5 Psa. 103, 11. greatest comfort of al things which
Lame. 3, 22. are anie where vnder the coape of
23. heauen? Is it thou, my Lord and God,
Ecclus. 18, 3 whose mercie is infinite?
4. 5. When was it with me either wel, if
b Ps. 104, 27. thou wert absent, or il, if thou wert
28. present [b]?
29. Doubtles I would choose to be ra-
c Mat. 5, 3. ther poore for thee [c], than rich with-
d Luk.6, 24. Luke 16,24. out thee [d]: and rather with thee to be
e Luk.9, 58. a pilgrime on earth [e], than without
f Esai.14,12. thee to possesse heauen [f].

Where

Where thou art,there is heauen [g]; g Psa.11, 4.
where thou art not, there is hel, and
destruction [h]. h Ps. 104,29.

Thou alone art the thing which I
desire [i]; therefore neede haue I to i Ps.119,174
sigh,to crie,to praie vnto thee [k]. Psalm 42,1.

Finallie I can trust none, that can k Psa.50, 15. Psal.120,1.
duelie assist me in my troubles, but l Psal.18,1.
thee alone my God: thou art mine 2.
hope [l],thou art my confidence, thou m Phil.2, 4.
art my comforter, in al things most n Eze.18,31. 32.
faithful. o Ps.119,67.

Al men seeke their owne [m]: but 71.
thou desirest naught but my welfare p VVis.3, 5. 6.
and profit [n]; and turnest all things Iob. 7, 18.
for me to good. Exo,20, 18.

In that thou laiest me open to ten- 19.
tations & troubles, it is altogether 20. Deut. 13, 1.
for my profit [o]. For thy woont is a 2.
thousand waies to trie such as thou 3.
louest [p].In which trial thou oughtest Heb. 12, 3.
no lesse to be loued,and praised, than 4.
if thou diddest replenish me with al 5. Acts.14, 22.
celestial comforts [q]. q Rom. 8.

Wherefore in thee, my Lord and verse, 35.
GOD, I place al mine hope and 36,&c.
confidence [r]; on thee doo I laie al r Psal.31, 1. Psalm.71,1.
my calamities and troubles [s]. For s Psal.55. 2.
without thee whatsoeuer I behold is Psal. 62, 7.

al

t Ps.102,24. al fraile and transitorie [t].
25 For neither can freendes profit [u];
26
27 nor strong men, helpe [x]; nor wise
Malach.3,6 men, counsel wel [y]; nor learned
Heb.1,10. books comfort [z]; nor riches, saue [a];
11. nor secret places, hide [b]; vnles thou
12. be present, and helpe, strengthen,
v Psa.118,8. 9. comfort, instruct and keepe.
x 2.Mac.15. For whatsoeuer seemes to belong
verse, 25. to the attainment of peace and feli-
26
27 citie, without thee is nothing, and
Ps.33,16.17 brings in deed no felicitie at al [c].
y Psal.2,1. So that thou art the chiefest end [d],
2,&c. the perfection of life, and the pro-
z 1.Co.1,20 foundnes of speech, in thee to trust a-
a Luk.16,24 boue al things is the cheefest com-
b Psa.127,1. fort of thy seruants.
c Ps.134,29. Hos.13,10. On thee do I looke [e], in thee doo
11. I trust [f], O my God, and father of
d 1.Cor.15, verse, 28. mercie [g].
e Psal.25,1. Blesse, make my soule holie with
f Psal.31,1. Psal.71,1. celestial happines, that it may be thy
g 2.Cor.1,3. sacred habitation, and seate of eter-
nal glorie, a temple pure from al fil-
h 1.Co.3.16 thines [h], which may offend the eies
17 of thy Maiestie.
1.Cor.6,19. 20. O Lord, according to the greatnes
of thy mercie, and according to the
i Psal.51,1. multitude of thy compassiõs [i] looke
vpon

vpon me; and heare the supplication of thy poore seruant [k], liuing far off a banished man in a sauage countrie [l].

Protect, and keepe the soule of thy poore seruant [m] among so manie dangers of this mortall life; and bring me by the conduction of thy fauor into the countrie of eternall glorie [n] through the waie of peace [o]: *Amen.*

k Psal 34, 6.
l Gen. 47, 9. Heb. 11, 13. 14. 15. 16.
m Psal. 71, 3.
n Reu. 21, 23
o Luk. 1, 79.

1. Tim. 1, 17.

Now vnto the king euerlasting immortall, inuisible, vnto God onlie wise, be honor, and glorie for euer and euer.

Amen.

Certaine speciall praiers contained in this Booke.

Vse, if thou wilt

1. Praise God for his benefits, in the third booke.
- chap. 6, page. 123.
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2. Confesse thine owne wickednes & Gods righteousnes, in the third booke.
- cha. 16, pa. 149.
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3. Praie vnto God For
- a quiet conscience, page. 180.
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- grace to contemne the world, page. 212.
- grace to doo the will of God, in the 1. booke, chap. 19, page. 37. booke 3. chap, 18, pag. 153, 154.
- grace to hope in God, and to loue him aboue all thinges. booke 3. chap. 24, pag. 165.
- Gods heauenlie comfort. pag. 154, 250.
- deliuerance out of trouble, in

Vse, if thou wilt praie vnto God,

For

- in the third book, chap. 35, page. 187. chap. 51, page. 222.
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to auoide

- euill thoughts. pag 174.
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to three parts or Bookes, the first where-
of hath 25. chapters, whose
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FINIS.

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